॥ गङ्गावतरणचम्पूः ॥

श्रीबालकृष्णसूनु-शंकरदीक्षित-विरचिता

सम्पादकः
डा० गयाचरण त्रिपाठी

गङ्गानाथ झा केन्द्रीय संस्कृत विद्यापीठ

श्रीबालकृष्णसूनु-शंकरदीक्षित-विरचिता

गङ्गावतरणचम्पूः



त्रिपाठिना गयाचरणेन समीक्षात्मकदृशा सम्पादिता

RASHTRIYA SANSKRIT SANSTHAN

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Gaṅgāvataraṇa Campū

by

Śaṅkara Dīkṣita

Critically edited by

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राष्ट्रिय-संस्कृत-संस्थानम्
(केन्द्रीय–शिक्षामन्त्रालयस्याङ्गभूतम्)
देहली

गंगानाथझा-केन्द्रीय-संस्कृत-विद्यापीठ-ग्रन्थमाला
प्रधानसम्पादकः
डॉ० गयाचरण त्रिपाठी

पञ्चचत्वारिंशं प्रसूनम्

श्रीशंकर-बालकृष्ण-दीक्षित-विरचिता

।। गङ्गावतरणचम्पूः ।।

विद्यापीठप्राचार्येण
त्रिपाठिना गयाचरणेन
समीक्षात्मकदृशा संस्कारिता

गंगानाथझा केन्द्रीय संस्कृत विद्यापीठम्
प्रयागः

श्रीमद्बालकृष्णसूनुशंकरदीक्षित-विरचिता

।। गङ्गावतरणचम्पूः ।।

सम्पादकः

डॉ० गयाचरण त्रिपाठी

गङ्गानाथझा केन्द्रीय संस्कृत विद्यापीठम्

चन्द्रशेखर आजाद पार्क

इलाहाबाद-२

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प्रकाशकः—
डॉ० गयाचरण त्रिपाठी, डी० लिट्०
प्राचार्यः
गंगानाथझा–केन्द्रीय–संस्कृत–विद्यापीठम्
चन्द्रशेखर–आजाद उद्यानम्
इलाहाबाद–२

❀

❀

मूल्यम् :

मुद्रकः—
शक्ति प्रिन्टिंग प्रेस
३४, राय रामचरणदास रोड,
इलाहाबाद–२११००२

Dedicated to my dear wife

SUMAN

as a token of love and affection and as a grateful recognition
of her loving care and active concern for the family
which leaves me ample leisure
for my academic pursuits.

सुमनोवदुदात्तायै सुमनोवाणीसमृद्धमुखकान्त्यै ।
सुमनोहृदे सुमनसे कृतिसुमनःसमुपायनं मुदे स्तात् ।।

—*'हिमांशोः'*

॥ आत्मनीनम् ॥

अथेदानीं सरससाहितीरसिकानां सहृदयानां शयकुशेशयेषु सानन्दं समुपानीयत इदमपूर्वप्रकाशितमपूर्वं किमपि गंगावतरणाख्यं चम्पूकाव्यं यत् खलु श्रीमच्चेतसिंहाख्यकाशिराजसभाभरणेन दीक्षितवंशावतंसेन भार्गवगोत्राब्धिसुधानिधिना बालकृष्णसूनुना शंकराख्येन महाराष्ट्रीयेण महाकविना प्रायो द्व्यर्धशतं वर्षेभ्यः प्राक् विश्वेशपुर्यां प्राणीयत।

काव्यमिदं काशी-प्रयाग-लन्दन-नगरीयेषु ग्रन्थागारेषु संरक्षितानां षण्णां मातृकाणां साहाय्येन सम्पादितं सद् यत्र तत्र यत्किञ्चित् पाठाविलत्वं बिभ्रदपि शुद्धप्रायमेव संजातमिति नूनं सतां सन्तोषाय कल्पिष्यते। सप्तोच्छ्वासात्मकेऽस्मिन् काव्ये विबुधापगायाः गंगायाः, विबुधवरसंसेवितायाः वाराणस्याश्च विशिष्टं वर्णनं विशेषतो विचक्षणानामावर्जयति मनांसि।

चम्पूकाव्यमिदमतिरिच्य कविरयम् अन्यान्यपि कानिचिद् ग्रन्थरत्नानि विरचितवानस्तीत्यपि विद्यापीठस्थेन लन्दनस्थेन चापरेण मातृकाद्वयेन सुष्ठु प्रमाणितं भवति।

काव्यस्यास्य प्रकाशनेन ख्रीष्टीयाष्टादशशताब्द्यां जातस्याद्यतोऽज्ञातनाम्नः शंकराख्यवाराणसेयकवितल्लजस्य प्रथमवारं परिचयः संस्कृतज्ञैः संप्राप्यते, आंग्लानामागमनात् प्राक् काश्यां शास्त्राणामध्ययनाध्यापनस्य संस्कृतवैदुष्यस्य च कीदृशी स्थितिरासीदित्यस्यापि परिज्ञानं भवति।

काव्यस्यास्य स्वरूपं वैशिष्ट्यञ्चाधिकृत्यास्माभिरांग्लभाषीये स्वकीये प्राक्कथने विस्तरेण विवेचितमित्येतस्मिन् विषये पुनरुक्तिभिया नैवेह प्रपञ्च्यते। शंकरस्येयं कृतिः कवेः कीर्तिलतां ककुप्सु वितन्वती, शंकरी मयस्करी च भूयादध्येतॄणां विदुषां च कृते इति जगच्छरण्यं भगवन्तं भूतभावनं भूयो भूयोऽभ्यर्थयामहे, इति—

प्रयाग | *त्रिपाठिनो गयाचरणस्य*
१५-३-१९९६ | *श्रीगंगानाथझाकेन्द्रीयसंस्कृतविद्यापीठप्राचार्यस्य*

॥ निर्जरनिर्झरिणीनुतिः ॥

उद्दामोद्दामधामोद्दलितकलितमस्तोमसोमप्रकाशं
का शंका भुक्तिमुक्ताविति जगति जनैः सेवितं देवि तन्नः।
भूयाद् भव्याय भव्याकृति भुवनभयध्वंसिविध्वंसिताघ-
व्याघ्रव्याघातमारात् सततगतिजवाद् यत्समुज्जृम्भदम्भः॥

-शंकरचेतोविलासकाव्ये शंकरस्य

ब्रह्माण्डं खण्डयन्ती हरशिरसि जटावल्लिमुल्लासयन्ती
स्वर्लोकादापतन्ती कनकगिरिगुहागण्डशैलात् स्खलन्ती।
क्षोणीपृष्ठे लुठन्ती दुरितचयचमूर्निर्भरं भर्त्सयन्ती
पाथोधिं पूरयन्ती सुरनगरसरित्पावनी नः पुनातु॥

-गंगाष्टके श्रीशंकराचार्यस्य

अभिनवबिसवल्ली पादपद्मस्य विष्णोर्मदनमथनमौलेर्मालतीपुष्पमाला।
जयति जयपताका काप्यसौ मोक्षलक्ष्म्याः क्षपितकलिकलंका जाह्नवी नः पुनातु॥

पापापहारि दुरितारि तरंगधारि शैलप्रचारि गिरिराजगुहाविदारि।
झंकारकारि हरिपादरजोऽपहारि गांगं पुनातु सततं शुभकारि वारि॥

-गंगाष्टके वाल्मीकेः

विष्णोः संगतिकारिणी हरजटाजूटाटवीचारिणी
प्रायश्चित्तनिवारिणी जलकणैः पुण्यौघविस्तारिणी।
भूभृत्कन्दरदारिणी निजजले मज्जज्जनोत्तारिणी
श्रेयःस्वर्गविहारिणी विजयते गंगा मनोहारिणी॥

-गंगाष्टके कालिदासस्य

विभूषितानंगरिपूत्तमांगा सद्यः कृतानेकजनार्तिभंगा।
मनोहरोत्तुंगचलत्तरंगा गंगा ममांगान्यमलीकरोतु॥

-गंगालहर्यां पण्डितराजजगन्नाथस्य

शिवा शान्ता शीता हरिपदयशोभूतिरतुला
स्वयं ज्योतिर्लक्ष्मीर्निरवधिसुखस्वादुमधुरा।
सुधाधारासारा त्रिगुणपरिवाराऽतिविमला
चिदानन्दाकारा वसतु मम चित्ते त्रिपथगा॥

विषय-सूची

Section I

Section II

INTRODUCTION

1. The work and its author :

The *Gaṅgāvataraṇa-Campū* (GAC), which is published here for the first time, is a work of the middle of the 18th century which seeks to describe the legend of the descent of Ganges in a literary form using the genre of *Campū*. It has been authored by one Śaṅkara Dīkṣita of Benaras who was the son of a Bālakṛṣṇa whom the poet remembers with great reverence at the end of every Ucchvāsa of this Campū describing him as a great scholar of Sāhitya (*sāhitya-pārāvāra-pārīṇa*), an accomplished poet (*kavitā-kāntārakāṇṭhirava*) and a person of munificent and altruistic temperament (*sarvasva-dāna-dīkṣā-vicakṣaṇa*).[1] In the last Ucchvāsa of the Campū the poet has also mentioned the name of his grandfather which was Ḍhuṇḍhirāja. On the 3rd folio of a manuscript of his another work *Śaṅkara-cetovilāsa* preserved in our Institute, he makes a mention of his *gotra* as well, which was *Bhāradvāja*.

The GAC is undoubtedly a work of high literary merit. It is strange that the attention of the scholars was not yet drawn towards this beautiful work though there is actually no paucity of its manuscripts in Benaras, two of which are available, for example, in the Fort Ramnagar and the Sarasvati Bhavan Library respectively, However, it must be admitted that both these manuscripts have not preserved the original text so well as to yield

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1. Unless, of course, he intends to use these attributes for his own self which the construction of the compound allows.

a critical edition of this work in a form satisfactory to the scholars and that may perhaps be the reason why it has remained ignored till this time though it was duly noted briefly by Dr. Chavinatha Tripathi of Kuruksetra in his 'Critical and historical Survey of Campū literature in Sanskrit' some 31 years ago[2] and recently by C.R. Deshpande of Pune a little extensively in his *Studies in Campū Literature.*[3]

Śankara refers to himself as a 'southerner' on Fol. 3a of his *Śaṅkaracetovilāsa* manuscript deposited in our Vidyapeetha (दाक्षिणात्यकुलकमलमुकुलविकासभास्करेण कविना शंकरेण). The 'southern country' of Śankara is Maharashtra which is included in the 'pañcadraviḍa' region. That he originally hailed from Mahārashtra is evident not only from the name of his grandfather ('Ḍhunḍhirāja') but also from his deep sense of reverence for god Gaṇeśa and special mention of the *parva* of *Gaṇeśa-Caturthī* (VII. 49) as well as from the glorification of the *tīrtha* of Gokarṇa where he makes Bhagīratha perform penance (III. 15) to please Brahmā (instead of on the Himālayas mentioned in the Purāṇas) etc. However he is so thoroughly conversant with not only the various tīrthas of Varanasi but also with the habits and mentality of the residents of this city that he cannot be a new immigrant to this place. Most probably he belonged to one of those families of Maharashtrians who have migrated long ago to Kāśi and are now permanently settled there.

Krishnamachariar was perhaps the first scholar who wroke a very brief note on this poet is his *History of Classical Sanskrit*

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2. *Campū kāvya kā ālocanātmaka evam aitihāsika adhyayana,* Chowkhamba, Varanasi 1965, Pp. 232-33.

3. *Studies in Campū Literature,* Bharatiya Vidya Prakashan, Delhi-Varanasi 1992. Pp. 144-46 (under the name : *Gaṅgācampū.*)

Literature (Reprint, Delhi 1970 Pp. 516, 517). In this note he mentions that Śaṅkara [Dīkṣita] was a "poet of the court of Sabhāsiṃha, a king of Bundelkhand." This Sabhāsiṃha was the grandson of the famous Chatrasāl Bundelā of Orchā (later Tikamgarh, M.P.) and he ruled over the state of Pannā from 1751 to 1764 A.D. It appears that Śankara composed a drama called *Pradyumnavijayam* there, an incomplete copy of which is reported to be present in the Bodleian Library of Oxford under No. 140b. The drama was meant to be enacted on the occasion of the coronation ceremony of the king.

It is difficult to say whether our Author was on his way to Kashi from Maharashtra when he stayed in Panna (which is, by the way, not on the regular trade- or pilgim-route) or whether he went from Kāśi to Pannā in search of royal patronage but did not stay there for long and soon returned to his native city of Kāśī due to reasons now difficult for us to guess. To me the second possibility looks more plausible. Some years ago I sent one of my students to Panna to examine the old records of the state and also to interview the veteran Sanskrit scholars of the city in order to find out whether a poet called Śankara Dīkṣita ever lived there. No evidence, however, could be gathered to corroborate this fact. Probably his stay in Panna was very short. The descendents of the Dīkṣita family presently living in Panna have migrated there from Mathura and belong to a different Gotra. On the other hand, some Dīkṣita families now living in the *Kaviṭolā* of Ramnagar (Varanasi) claim their descent from Śankara Dīkṣita which, *prima facie,* looks quite possible.

It seems that the goddess Sarasvatī remained graceful towards the descendents of Śankara Dīkṣita too because Theodor Aufrecht makes a mention in his *Catalogus Catalogorum* Pt. I, p. 543 to the manuscript of a commentary on the *Mṛcchakaṭikam*

completed in 1882 A.D. by one Lallā Dīkṣita, son of Lakṣmaṇa Dīkṣita and the grandson of Śankara Dīkṣita. The manuscript is preserved under No : 134b in the Bodleian Library of Oxford.

The date of the composition of the *Gaṅgāvataraṇacampū* (1749 or 1759 A.D., see section 4 below, p.14-17) falls within the rule of Balwant Singh (1714-1770 A.D.) who was the Rājā of Benaras and the adjoining region from 1739 to 1770 A.D. It is however very unlikely that he was ever patronised by Balwant Singh although it is certain that Rājā Chet Singh, the son of Balwant Singh who ruled over Benaras from 1770 to 1781 A.D. not only gave him due respect and honour but also encouraged and promoted him, a fact which he mentions with pride in the colophones of all the three [available] Ullāsas of his *Śaṅkara-Cetovilāsa Campū* :[4]

(क) बहिरङ्गणशालोपविष्ट–निगमागमकलादिविद्यानिधान–गन्धर्वाप्सरः–पुलकाश्रुप्रकट–दृश्यमानमानसभावसहस्रसंदोहोद्वेलितपादारविन्द – काशिराजचेतसिंह प्रोत्साहित–साहित्यपारावारपारीणश्रीमद्दीक्षितबालकृष्णसूनुशंकरविरचिते शंकरचेतोविलासप्रबन्धे लक्ष्मीनारायणाङ्के नगरवर्णनं नाम तृतीय उल्लासः।

(ख) कुर्यात् श्री चेतसिंहक्षितिपतिभवने मंगलं वक्रतुण्डः। (मंगलाचरणश्लोकः)

Śaṅkara had also composed a drama of unknown title which was meant to be enacted on the occasion of the coronation ceremony of Chet Singh and the *Prastāvanā* part of which is available in the MS No 24792 of this Vidyapeatha (see Pp. 25-26 and the Appendix).

It is difficult to ascertain the exact dates of the birth and the death of our poet. But since the *Śaṅkaracetovilāsa* deals with the earlier part of the rule of Chet Singh and is incomplete, it seems likely that the poet died prematurely without finishing it,

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4. Cf. C.N. Tripathi, *Campūkāvya kā ālocanātmaka*.... etc., p. 232.

probably around 1775 A.D. (according to Krishnamachariar, op. cit., p. 516, in 1780 A.D.)[5] and since the main period of his literary activity falls within the years 1745 to 1775 A.D. we may presume that he was born probably around the year 1715 A.D. or so.

2. The term Campū and its genre

The *Gaṅgāvataraṇa-Campū* belongs to that genre of literature which became increasingly favourite with the poets of Sanskrit, especially the Southerners, after about 1000 A.D. Hundreds of Campūs were composed during the medieval ages,[6] a good number of which still remains unpublished. The popularity of the Campū increased steadily because of the fact that it provided the poet with the welcome opportunity of proving his worth in both prose as well as poetry.

Though the full fledged development of the Campū Kāvya falls certainly within the period 1000-1500 A.D., its literary form, in fact, has a very old tradition going back to Vedic times. The Saṃhitās of the Black Yajurveda (Taittirīya, Maitrāyaṇī and Kāṭhaka) contain the seeds of Campū literature because in these Saṃhitās we find the metrical Mantras duly embedded in the august and grand prose. The *Tantrākhyāyikā*, *Pañcatantra*, the *Jātakamāla* of Āryaśūra and of previous writers as well as the

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5. I am not aware of the source of information of Prof. Krishnamachariar. Probably this date is arrived at on the basis of the notion that Śaṅkara died shortly before the dethronement of Chet Singh in 1781 A.D. The year 1780 as the date of the death of our poet has also been acepted recently by Prof. Rāmjī Upadhyāya in his short note of 9 lines on Śaṅkara in his संस्कृत के महाकवि और काव्य (Chowkhamba Vidyabhavan, Varanasi 1995) p. 436.

6. Dr. C.R. Deshpande in his *Studies in Campū Literature* on Pp. 357-383 gives a list of 418 Campūs known to this day.

Sanskrit inscriptions starting from the Gupta dynasty, are all in very good quality of prose mixed with high-flown poetry.

I personally prefer to derive the word *Campū* from the root √*camp* of Middle Indian languages which means to shampoo (i.e. to massage), to press or to seize etc. The root is quite commonly used in the Prākṛta and Apabhraṃśa etc., cf., for example, the following couplet from the *'Prākṛta-Vyākaraṇa-Vṛtti* of Trivikramadeva,[7] p. 201-

पुत्तें जाएं कवुणु गुण अवगुणु कवुणु मुएण।
जइ बप्पाकेर भुंइडी चम्पिज्जइ अवरेण।।
पुत्रेण जातेन को गुणः अवगुणः को मृतेन।
यदि पितुः भूमिः आक्रम्यते अपरेण।। (इतिच्छाया)[8]

[चम्पिज्जइ = आक्रम्यते, is seized, occupied, taken possession of]

The root is found in the present North Indian languages (like Hindi) as well in the form of चाँपना (verb.inf., to massage, to press, to seize, to overpower), and in its derivatives like चाँपा (seizure by evil spirits), चाँपाकल (handpump for drawing underground water, a presspump), चम्पी (bodily massage, esp. of head). This root is also acknowledged to lie in the French word *Shampoo* now internationally used to denote 'cleansing agent for hair', originally, however, meaning 'soft hair-massage' (developed from *Chāmpo*, imperative 2nd per., pl. from the verb *Chāmp-nā* of

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7. Edited by Jagannātha Shastri Hoshing and published by Chowkhamba Sanskrit Series Office, Varanasi 1950 (Chowkhamba Sanskrit Granthamala 88).

8. "What is the use of a son being born to someone and what is the harm if he dies, in case the ancestral land of his family is occupied (or seized with force) by others [while he is still living]?"

Hindi; See, for example, Oxford Illustrated Dictionary, O.U.P., London 1963, p. 762 and Cassel's English Dictionary, 19th Ed., London 1960, p. 1054).

Campū, a word of *deśī* origin, would therefore mean `a literary creation in which the verses are pressed or seized between prose-pieces' or the prose- pieces between the verses.

3. Manuscripts Material

There are six known manuscripts of the *Gaṅgāvataraṇa-campū*, all of which have been consulted and used in preparing this critical edition. All MSS including the one preserved in the India Office Library, London, are in *Devanāgarī* script and all of them originally belong to the Varanasi region. It seems that since the main contents of the text revolve around Varanasi, it remained centred in this region and did not gain widespread circulation.

One would expect the palace library of Fort Ramnagar to contain some good copies of this work, but it is unfortunately not the case. The Palace library possesses only one MS of this work which is of rather late origin and very unreliable too, being full of mistakes and omissions. It can be deduced from this fact that our poet Śaṅkara did not perhaps enjoy royal patronage at the time of the composition of this work, otherwise he would have presented copies of the work to the court which the Palace library could have preserved as is the case with the writings of other poets. Of all the MSS described below, the one preserved in the Gangānātha Jha Kendriya Sanskrit Vidyapeetha is the most reliable one. Looking aside from a few orthographical mistakes, it has preserved by and large better and more correct readings though these are to be constantly checked against the readings of other manuscripts.

The details of the MSS are as follows :

1. D = Dātāpur. A paper MS in private possession of the Editor, procured from the village Dātāpur (in Bihar) from where the ancestors of Balwant Singh migrated to Gaṅgāpur (near Varanasi). Members of the collateral branches of the family of Balwant Singh continued to live in this village and on occasions when a `Kāśirājā' did not have a legitimate heir to the throne, a scion of the clan of Balwant Singh was adopted in the family and was made the successor to the throne. The MS procured from Dātāpur could have been very useful in reconstructing the text but it is unfortunately only a fraction of the whole text and contains only 18 folia (1-19 with Fol. No : 7 missing) which do not even cover the 2nd Ucchvāsa completely. It breaks off shortly before the end of this Ucchvāsa (cf. p. 29, I.3). It has a size of 10 cm x 29 cm. with an average of 8 lines on each page and 30-35 letters in each line. Its base is a kind of thin country-made paper of the beginning of the 19th century. Its readings often bear close similarly to those of L manuscript with which it seems to form one group.

2. G = Gangānātha Jha Kendriya Sanskrit Vidyapeetha, Allahabad. This is by far the best MS of the work which has largely contributed towards a reasonably good reconstruction of the text. The MS was purchased in 1982 from one Dhunnūrām Yādav, a milk vendor of Varanasi living in the Mohalla of Dūdhavināyak in the Chowk area, who had a rich collection of Sanskrit MSS which he had procured from the Maharashtriyan

Pandits of his Mohalla allegedly in lieu of the payment of the milk supplied by him to their families. It now belongs to the collection of our Vidyapeetha where it is accessioned under No : 21104. Its base is the thick country made paper of the later part of the 18th century having a size of 14.5 cm. x 31.5 cm. which contains some 12 lines with 50-55 letters on an average. It consists of 32 folia in all out of which folio No : 30 has got lost. The writing is fairly legible. The scribe however is greatly confused about the use of the palatal and cerebral sibilants (श and ष) and often writes one for the other (mostly ष for श, cf. Footnote 2 on p.51, *et passim*). The manuscript is complete and is certainly the oldest specimen of our text which seems to have been prepared towards the end of the 18th century (between 1780-1800 A.D.). It represents a shorter recension of the text and forms as such a separate and independent group by itself. Undated and without colophone.

3. K = Kashirājā Trust, Ramnagar, Varanasi.

This Ms belongs to the collection of Kashirājā Mahārājā Vibhuti Narayan Singh ji and is preserved in his palace library at the fort Rāmnagar situated on the right bank of the river Ganges in Varanasi where it is accessioned under No : 2266. Its base is also country made paper having a size of some 10 cm x 26 cm. It consists of 67 folia with 8 lines on each page and on an average some 40

letters in each line. The writing is good and the text is complete but is unfortunately full of mistakes. I guess that the MS was got prepared somewhere in the middle of the 19th century, (around 1850 A.D.). The collation with this MS has been done with the help of a Photocopy supplied kindly by the Trust. Undated and without colophone.

L = London, India Office Library.

This is an important MS of the work deposited in the India Office Library bearing the accession number IOL San. MSS E 4041, IO 114D. A photocopy of this work was kindly supplied in January 1983 by the IOL upon the request of our Vidyapeetha. The text is complete in 44 folia having a size of 11.5 cm x 22 cm. with 11 lines containing some 48-54 letters each. The letters are comparatively smaller in size and since they are written with a thick pen, the super- and sub-scribed mātrās, especially of short and long *i*, are very indistinct, more so in the photocopy supplied by the IOL in which they are fused with the main letter forming a thick black dot. Since I have never had the original MS in my hands it is difficult to ascertain its approximate date, However, it is certainly older than the MSS K, S and V and seems to have been prepared in the early part of the 19th century. The reading of this MS bears close similarity to those of the MS D

with which it forms a particular group. It is undated and has no colophone.

S = Sarasvati Bhawan Library, Varanasi.

This paper Manuscript belongs to the Library of the Sampurnand Sanskrit University, Varanasi where it is accessioned under No : 42391. It contains 67 folia of country-made paper having a size of 9.5 cm x 24 cm. with 8 lines on each page, each line accommodating some 35 letters on an average. The readings of the MS are closely linked to those of K and V but in some cases it shows its independence as well. It seems that though it forms one group along with K and V yet it is a copy of an older exemplar whereas K and V have one common source. Without colophone and without date.

V = Varanasi City.

This manuscript is a relatively recent acquisition of this Vidyapeetha and was procured in March 1992 when I was at least half way through with my collation work. However, its readings were later checked with the whole text. The manuscript which is accessioned under No : 47296 in the Register of the Gangānātha Jha Kendriya Sanskrit Vidyapeetha was supplied to us by Pt. Rameshwar Sharma of Varanasi who collects Sanskrit MSS from the homes of Sanskrit scholars with a view to sell them to the University libraries and Museums. Its readings bear close similarity to those of

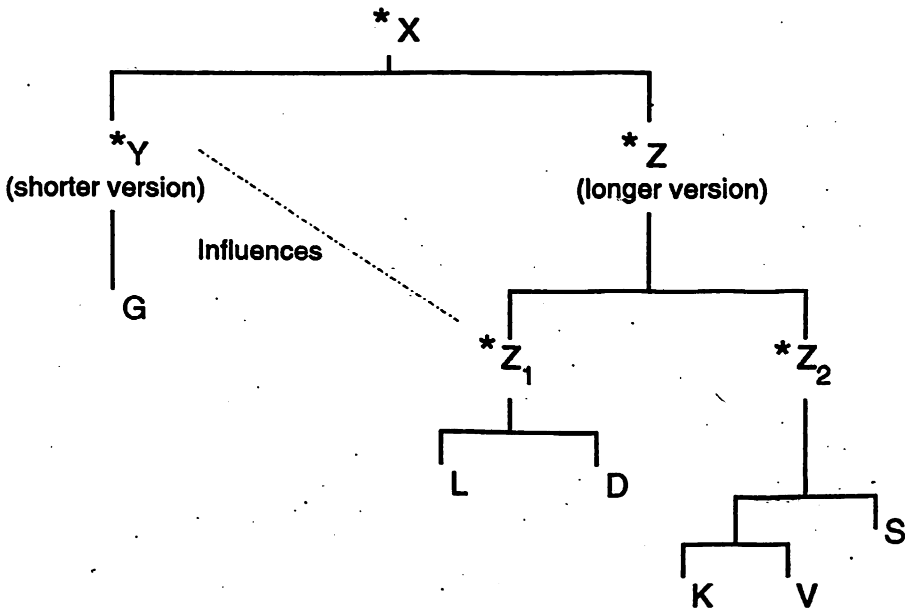
the MS K but they are in many cases better and superior than those of the latter. It must have been in possession of a Sanskrit Pandit since the text seems to have been read, checked, its mistakes obliterated with *hartāl* and efforts have been made to correct them (on the basis of conjecture). It has an extent of 92 paper folia having a size of 8 cm x 22.5 cm. There are 7 lines to a page with some 30 letters in each line. The MS indicates the total extent of the text at the end of the work as 1250 granthas, or 1250 x 32 = 40,000 syllables. It is also undated and bears no colophone.

The MSS K S and V go back to one common source and thus form an independent group by themselves. Of these three also, the MSS K and V resemble so closely that they look like carbon copies of each other. The hand-writing of the two also bears close similarity with each other and they may as well have been prepared by one and the same scribe. The MS S is, however, independent in some respect, contains some better variant readings and represents an older stage of the text tradition of this group.

To judge from the common readings and common mistakes the MSS D and L form an independent group by themselves and represent an older stage of the tradition of the text. The MS G forms an individual group all by itself. Its text is the shortest of all which exhibits the least amount of corruption. It represent the oldest stage of the text now available to us.

On the basis of the interconnections described above, the *stemma* of our manuscripts may be formed as follows:

Stemma **of the MSS of the text**



(*X represents the archetype of the original text which ramifies into two versions, one shorter (*Y) and the other longer (*Z). The MS G represents the shorter version and the rest five the longer version of which L & D go back to one common source (Z_1) and K, V & S to another single source (Z_2). Out of these K and V are copies of one exemplar and S of the other (an older one). The versions marked with an asterisk are lost and are known to have existed on the basis of their later representatives).

It is indeed surprising that our text ramified into so many recensions and underwent so much corruptions within, say, a span of 100 to 125 years of its origin. One simply shudders to think what would have happened to the texts of our standard literary works composed 1000 to 2000 years ago !

4. Contents of the GAC :

The GAC consists of seven *Ucchvāsas* which have the following contents :

1. The description of the rule and the personal qualities of the king Sagara, his intention to perform a Horse sacrifice, lifting of the sacrificial horse by Indra who leaves it in the Āśrama of Kapila situated in the underworld. The search of horse by the sixty thousand sons of Sagara and their act of charging the sage Kaplia, deeply sunk in meditation, with the theft of the horse which brings back the sage to the state of awakedness. But as soon he casts his glances towards them, they are burnt to ashes. Sagara dies after some time having coronated Aṃśumān, his grandson.

2. Aṃśumān is advised by Garuḍa, his maternal uncle, to try to bring down the river Gaṅgā from the heaven for the salvation of his uncles. He annoints his son Dilīpa on the throne and leaves for Himālayas where he performs severe penance. However he is unable to achieve his aim and dies, so also Dilīpa in Ayodhyā.

3. Bhagīratha, the son of Dilīpa now tries to propitiate god Brahmā by his penance which he performs at Gokarṇa and is successful in it. Lord Bhahmā promises him that he would order Gaṅgā to descend on the earth but advises Bhagīratha to propitiate Śiva for holding Gaṅgā on his head. Bhagīratha achieves this aim in no time. Gaṅgā falls from heaven on the matted hair of Śiva and gets entrapped there.

4. Bhagīratha prays Śiva to let loose Gaṅgā for the sake of mortals living on the earth. Śiva obliges. Gaṅgā flows down from the Himālayas but since she inundates the Āśrama of the sage Jahnu on the way, she is imbibed by the sage but made to come out of his thigh upon the request of Bhagīratha.

5. The Gaṅgā reaches Prayāga and meets with the Yamunā who is eagerly looking forward to get united with her. She thereupon proceeds to Vindhyācala where she has a darśana of the goddess Vindhyavāsini and the grand mountain Vindhyācala. From there she rushes to Varanasi and embraces this city in ecstasy.

6. The poet describes the city of Varanasi, its various tīrthas and the religious activities taking place there (especially the Pañcakrośi yātrā). He utilises this opportunity to depict Śiva-Viśveaśvara as the overlord of the city of Kāśī with his royal palace, court, servants and retinue etc.

7. The general atmosphere of the holy city of Varanasi, its bathing ghāṭs, its teachers and students, its mendicants and the activities of common people are described. The depiction of the holiness of the city as well as the glorification of the Gaṅgā mark the Ucchvāsa. Having enjoyed the company of the holy city of Varanasi Gaṅgā is highly pleased and she proceeds now in bridal make-up towards the East to be perpetually united with her husband, the Ocean.

Reaching the place of Kapila's Āśrama (presently known as *Gaṅgāsāgara*) she inundates the Āśrama and sancitifies the charred remains of the bodies of the sons of Sagar who now ascend to heaven.

5. Date of Composition of GAC

Fortunately our poet himself has mentioned the date of the completion of this Campū in the first sloka of the epilogue

(*upasamhāra*) appended to his work after the conclusion of the seventh Ucchvāsa. The verse under reference reads as follows :

> ऋतु-ब्रह्म-ब्रह्माननहरणदेहावनिमिते
> सहोमासे सोमाहनि विशदपक्षे शिवतिथौ।
> लसत्काशीशम्भुस्तवननिभृता शंकरकृता
> गता गंगाचम्पूर्विमलतर-सम्पूर्णपदवीम्॥

The first Pāda of this śloka mentions the year of composition as ऋतु (seasons = 6), ब्रह्म (0), ब्रह्माननहरणदेह (i.e. the mūrtis of Śiva which are 8 in number) and अवनि (Earth = 1). When these digits are arranged according to the principle of अंकानां वामतो गतिः we get the number 1806 as the year of the completion of the work.

Now the year 1806 must be understood and taken in the sense of Vikrama era only which is prevalent almost in the whole of North India (excluding Bengal and Orissa). If we take it as an year of Śaka era, we would arrive at a date of 1884 A.D. which is absurd in view of the fact that Śankara does not seem to have lived too long after the coronation of Chet Singh (1770 A.D.) Which is evident from his incomplete works composed to glorify his patron and also because it looks certain that he was not alive to witness the dethronement of Chet Singh (1781 A.D.). The year 1806 in the Vikrama era on the other hand, corresponds to 1749. A.D. which on its face looks absolutely reasonable and convincing.

However, I must admit here that the term *Brahma* (which I have come across for the first time in the sense of a number) admits of the possibility of being the indicator of the digit 'One' (1) as well, if one thinks of such Vedic sayings as *'ekam sad viprā bahudhā vadanti'* or such Vedantic maxims as *'ekamevâdvitīyam*

sat....', although I personally would still prefer the interpretation of Brahman as Zero (0) because the Vedantic Brahman is very much akin to the *Śūnya* of the Buddhists. Śūnya is the only perfect, absolute and immutable number of the Arithmatics; all cardinals emerge out of this number and ultimately get merged into it.[9] It has thus the same characteristics as Brahman of Vedānta.

Now if we take the expression *Brahman* to mean the number 1 (one), we would arrive at the year 1816 of the Vikrama era for the completion of the work which corresponds to the year 1759 of the Christion era. Let us see if the other astronomical details given by our poet in the second pāda of the śloka (सहोमासे सोमाहनि विशदपक्षे शिवतिथौ) tally with this year.

Śankara mentions that the day of the completion of this work was marked by the month of सहस् (i.e. Mārgaśīrṣa or Āgrahāyaṇa), it was the day of the moon (i.e. a Monday), the fortnight of the month was विशद or bright and the *tithi* (lunar day) was the one which is presided by lord Śiva as its Deity (i.e. the 14th day of the fortnight).

We have now to calculate and find out whether the 14th of the bright half of Āgrahāyaṇa was conjoined with a Monday in the year 1806 of the Vikrama era (1749 A.D.) or in the year 1816 (1759 A.D.) in order to end the speculation on the meaning of the term *Brahman* and to ascertain its correct numerical value.

I carefully consulted the astronomical tables given in the work '*An Indian Ephemeris*' by L.D. Swamikannu pillai, Vol. VI

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9. For Śūnya as Brahman cf. also Bṛhad. A. Up. V. 1.1. (*khaṃ brahma*), Gaṇapati Pūrvatāpanī Up. III. 1 (*Śūnyam vai param brahma*), Nirvāṇopaniṣad : (*Śūnyam na saṅketaḥ parameśvarasattā*), Tejobindu Up. (*Śūnyâtmā sūkṣmarūpātmā*) .... etc.

(A.D. 1600-1799), Madras 1922, Reprint Delhi 1982 Pp. 301 & 321, in order to ascertain to which year the details given by our poet would correspond more exactly but was intrigued to find that the *Caturdaśī* (i.e. the 'Śivatithi') of the bright fortnight of the month of Mārgaśīrṣa falls in both the years under question (1749 A.D. and 1759) on a Monday. What a coincidence !

In the case of the year 1749 the date of composition falls on the 11th of December and in the year 1759 it corresponds to December 3rd. And, as said above, both these days are Mondays conjoined with the *Caturdaśī* tithi of the Śukla ('Viśada') or bright fortnight of Mārgaśīrṣa.

There would perhpas be one strong argument in favour of the year 1759 and this would be the prevailing political conditions of Varanasi. The political authority of Rājā Balwant Singh was at its zenith in the years 1756 to 1770. Though there is no indication as to the fact that our poet Śankara was ever patronised by Balwant Singh yet it is probable that the comparatively peaceful rule of the latter attracted Śankara from Panna (where he is said to have stayed and composed the work *Pradyumna-vijaya*) to Varanasi. This date further, would also reduce the time gap between the present work and his next known literary creation *Śaṅkaracetovilāsa,* which was composed probably around 1772 A.D., not long after the coronation of Rājā Chet Singh and which contains many verses of the GAC.

On the other hand the social conditions of the city of Varanasi with the greedy royal officers extracting money from the common people, slackness of duty and the widespread corruption among the government employees deputed to perform various public jobs and deceitfulness among the businessmen (cf. p. 94 of

the text) point towards the state of near-anarchy prevalent all over North India during the last days of the decadent Moghal rule and do not seem to refer to the orderly and organised rule of Rājā Balwant Singh during the years 1755-1770, especially during the last decade of his life (1760-1770).

Whatever may be the case, with our present state of knowledge we are unable to decide finally whether the work was composed in the year 1749 A.D. or in the year 1759 A.D. (though I would be more in favour of the former date). However, whereas in the case of Kālidāsa etc. the dates proposed by various groups of scholars have a variance of more than 600 years, this difference of just one decade looks quite harmless.

6. The Plot of GAC

The story of the descent of Ganges is well-known in the Indian mythology and is found in both the great epics, especially in the Rāmāyaṇa (cr. ed. Bālakāṇḍa, Adh. 37-43), and in a number of Purāṇas (e.g. Bhāgavata IX 9; Padma-Uttarakhaṇḍa Adh. 239-40, Svargakhaṇḍa Adh. 16; Vāyu Adh, 47; Brahma-Gotamīmāhtmya, Adh. 4; Nārada, I. 10-11; Kūrma, Adh. 17; Mārkaṇḍeya, Adh. 47). When Viṣṇu in his Dwarf-incarnation assumes a colossal from to measure out the whole universe, the outer shell of the Brahmāṇda ('Brahmā's egg') is broken by his great toe and the celestial waters surrounding the universe gush in washing his feet (hence *Viṣṇupadī* as an epithet of Gaṅgā cf. Bhāgavata Pur. V. 17.1). These waters assume the shape of a river which flows in the heaven for gods (*suranadī*).

Sagara, the king of Ayodhyā, wishes to perform a Horse sacrifice. The sacrificial horse is let loose and when it returns, preparations are on for the performance of the sacrifice. Meanwhile Indra, jealous of the increasing royal authority of the

mortal king and apprehensive of losing his own, steals the horse and hides it in the penance grove (āśrama) of the sage Kapila which is in the underworld. The sixty thousand sons of the king are then sent out to locate the horse and to bring it back. They look for the horse in every nook and corner of the earth and upon not being successful they decide to scan the underworld too. They start digging the earth and open up a passage to the underworld. Upon arriving there, they find the horse tied to a peg in the Āśrama of Kapilā with the sage lost in meditation. They hold the sage for the thief and scold him for the theft. When Kapila opens up his eyes after long years of *samādhi* the *tejas* (glow) coming out of his eyes burns down Sagara's sons to ashes. Sagara is very sad upon receiving this news. The sacrifice remains incomplete.

His other son Asamañjas(a), who is a fallen Yogin of the previous life, is of little help because he drowns the children of Ayodhyā to pose inasanity and when he is banished by the king from his kingdom, brings them all back to life and leaves for a forest to complete his mission. Sagaṛa dies having coronated Aṃśumān, the son of Asamañjas on the throne. When Aṃśumān learns of the sorry plight of his uncles from his maternal uncle Garuḍa and is also told by him that his uncles can ascend to heaven only when their ashes are washed with the waters of Ganges which is in heaven, he decides to renounce the throne and to leave for Himālayas to perform penance. He is however not successful in his mission.

The son of Aṃśumān is Dilīpa who dies a premature death due to consumption (*rājayakṣmā*). His son Bhagīratha, however, is a man of strong determination. He performs very severe *tapas* at Gokarṇa and is ultimately successful in getting the favours of Lord Brahmā who grants him the boon that he would make the Gaṅgā available to the terrestrial beings and promises to order the

celestial river to go to earth. However, he adivises Bhagīratha to placate Lord Śiva who would hold up and retain the descending stream of Gaṅgā on his head otherwise it would push down the Himālayas through the earth to the underworld with its force and would vanish there.

The *āśutoṣa* Śiva is pleased with the *tapas* of Bhagīratha in no time and agrees to check the force of Ganges on his head. The Gaṅgā comes down from the heaven and gets trapped within the matted hair of Śiva. Bhagīratha is at loss. He requests Śiva to let her out. Śiva obliges and lets her drip out of a Jaṭā. However the path of Gaṅgā towards east is still frought with impediments. Flowing on the track made for her by Bhagīratha she reaches the *āśrama* of the sage Jahnu where she is swallowed by the angry sage because she has flooded his āśrama. But upon being requested by all concerned he lets her spring out of his thigh and accepts her as his daughter.

Gaṅgā reaches Prayāga, meats her sister Yamunā there and both together start their journey towards the ocean. On the way she embraces Varanasi, her most favourate city, and lends her the best part of her holiness making it an *avimukta kṣetra*. Those who cast aside their mortal frames here are never born again. Reaching the place now known as Gaṅgāsāgara where the sons of Sagara were burnt to death, she inundates the whole Āśrama of the sage Kapila and as soon as the charred remains of the bodies of the Sāgaras come into contact with the waters of Gaṅgā the gates of heaven are thrown open for them.

7. The Sources of GAC

The story of the decent of Gaṅgā as such does not play an important rôle in our Campū. In fact, in almost all important

literary creations of classical Sanskrit, the story is overshadowed by graphic descriptions of places, people, events and even by word-plays. So is the case with the GAC as well. The story is there as the broad framework but it always remains in the background and never gains prominence. The authour devotes much more attention to the description of the royal qualities of kings, to the beauties of the forests and the grandeur of the Himālayas, to the natural sceneries along the course of the Gaṅgā, to the character of the river and above all to the civil life and socio-religious conditions of the city of Kāśī, the 'capital' of Śiva. The last two Ucchvāsas are more or less reserved for the description of the city of Benaras where the poet lived and worked. A little space is accorded to Prayāga and Vindhyācala (the seat of Vindhyavāsinī between Prayāga and Vārāṇasi) as well in the 5th Ucchvāsa but there too he seems to be in a hurry to take Gaṅgā to Vārāṇasi. No city north of Prayāga (i.e. between the Himālayas and Prayāga) and east of Benaras (i.e. between Varanasi and Gaṅgāsāgar) find any mention in our work. It is probable that the author was not familiar with them, not even with Haridvāra (called Gaṅgādvāra or Māyāpurī in the Purāṇas) where the Gaṅgā comes down from the hilly track and touches the plain.

The immediate source of GAC tapped by our author is the Bhāgavata Purāṇa, Skandha IX Adhy. 8-9. He very closely follows the story of the descent of Ganges as narrated in this Purāṇa. The line of the kings of the solar dynasty of Ayodhya is exactly the same as described in the Bhāgavata Purāṇa and not, e.g. in the Raghuvaṃśa of Kālidāsa. To cite an example, Dilīpa in our Campū is the father of Bhagīratha and not of Raghu (cf. Raghuvaṃśa, sargas II and III).

Further, our author mentions that the prince Aṃśumān came to know of the disapperance of his uncles from Garuḍa (Vainateya) who was his `maternal uncle' (brother of *Sumati*, the stepmother of Asamañjas i.e. the father of Aṃśumān). This trait is found only in the Bhāgavata and the Viṣṇu Purāṇas (cf. IV. 4). To this may be added, the reference to the stealing of the children of cowherds by Brahmā in Vṛndāvana (III. 29) which has clearly been taken from the Bhāgavata Purāṇa (cf. X. 13, 14.) since it is not found in other Purāṇas in this form. The author has further borrowed some expressions directly and literally from the Bhāgavata Purāṇa[10] which is not surprising since till recently every Pandit in this part of India was supposed to master this Purāṇa thoroughly and was expected to talk over it in the learned gatherings (cf. the saying 'विद्यावतां भागवते परीक्षा').

8. The works read by our Author

Besides the Bhāgavata-(and Viṣṇu) Purāṇas our author seems to have read a number of standard works of Sanskrit literature. That he pays special respect to the poets Kālidāsa and Bhavabhūti and the prose writers Bāṇa and Subandhu shows that they were favourite with him. On Pp. 77-78 (5th ucchvāsa, bet. śl. 32 and 33) he even alludes to the works *Vāsavadattā, Raghuvaṃśa-Kāvya and Mālatīmādhava-Prakaraṇa* (out of which, incidentally, he borrows the word स्थपुट in IV. 56, cf. Māl. Mādh. V. 16) He must have also read the *Śiśupālavadham* of Māgha as is evident from the use of certain expressions found in this work only (e.g. अलिन् and वीवधम् etc.) and the *Naiṣadhīyacaritam* of

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10. To give an example : the expression आलयं ('till the end of life') and (रसिका) भुवि भाविता: of the Bhg. Pur. I. 1.3 (पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भाविता:) reappear in the GAC at V. 17.

Śrīharṣa (cf. p. 77). *Rāmāyaṇa*, the ādikāvya of Sanskrit, as well as the *Mahābhārata* have always formed part of the syllabus of compulsary reading for all students of Sanskrit any way, and he alludes to the characters of these two epics at more than one places in the GAC. Reference to the *Kirātārjunīyam* (*bhāravikāvyam*, p. 77) is also there; however, to Daṇḍin and his *Daśakumāracaritam* is totally missing which may perhaps lead one to deduce that it was relatively less popular in the Vārānasi of the 18th century.

9. Other Works of Śaṅkara

Besides the Drama *Pradyumana-vijaya* reported by T. Aufrecht (to exist in three MSS in N.W. Provinces, Oxford (No. 140b) and Calcutta respectively (*vide* his *Catalogus Catalogorum*, I,p. 352) which seems to be based on the story of the victory of Pradyumna over Śambarāsura (described vividly and in detail in the Bhāgavata-Purāṇa X.55), only two other works of Śaṅkara have till now duly come to light. One of them is the present Campū, and the other, a later work, is called *Śaṅkara-ceto-vilāsa* [Campū], a Kāvya mainly describing the various temples and places of pilgrimage of Varanasi by way of Chet Singh's visit to them who was the patron of Śaṅkara. The poet has very cleverly woven his, as well as his patron's name into the title of this work. *Śaṅkaracetovilāsa* is not only a work 'causing delight to the mind (or heart) of Śiva' but also a source of 'delight to Śaṅkara and Chet Singh' or 'a source of pleasure to Chet Singh through Śankara.' It is much mature a composition than the *Gaṅgāvataraṇa* and the poetic brilliance of Śaṅkara is here at its full bloom. Only two manuscripts of this work are known to exist : one in the Bodleian Library of Oxford (No. 121b) and the other in the manuscripts collection of our Institute (Acc. No.: 24792).

However, the manuscript of the *Śaṅkaracetovilāsa* deposited in our Institute seems to contain portions of some other

writings of the poet Śankara too which have not yet been reported or noticed. It starts with a prologue which has all the characteristics of the *Prastāvanā* of a drama. After a few folia, however, it proceeds abruptly with ślokas interspersed with sporadic prose pieces here and there and contains thereafter a text composed exclusively in metrical form on the lines of a refined Mahākāvya.

This codex, in fact, consists of three sections with three different numberings of the pages. The first section consists of 4 folia with the major part of the last folio left blank. Numbering from 1 to 3 is done on the first three folia whereas the fourth folio is not numbered at all. This section contains, as mentioned above, a bilingual (Sanskrit/Prākṛta) Prastāvanā of a drama composed by Śaṅkara (श्रीमद्दीक्षितशंकरेण नाटकमेकं समर्पितमस्ति) which is going to be enacted on the occasion of the coronation ceremony of Rājā Chet Singh. The drama must have been composed in the year 1770-1771 A.D. because the Sūtradhāra in his conversation with the Naṭī mentions that he has been asked by Avasān Singh as well as the Chief minister Bhāi Rām to stage a drama on the occasion of the Coronation ceremony of Chet Singh. Upon the query of Naṭī who this Avasan Singh is, the Sūtradhāra explains that Avasān Singh is a person who has served upon Chet Singh right since his childhood and has had the sole aim of his life to put Chet Singh on the throne [of Benares]. He is as powerful as the king Chet Singh himself.[11] We know for sure that this Avasān Singh was removed from his office by Chet Singh in the year 1772 A.D. (See *Infra* Pp. 57-58).

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11. आशैशवात् समभिसेव्य च चेतसिंहं, नानोपचारचरणैः करणैः सुखानाम्।
तद्राज्यलाभहितसंहितचित्तवृत्तिस्तत्कल्प एव समभूदवसानसिंहः।।
(Vidyapeetha MS of the *Śaṅkaracatovilāsa*, fol. 2 b)

The next section beginning with folio 5a starts abruptly with śloka 45 of the first Ucchvāsa. It looks as if the first 4 folia of this MS of some Campū were sometime got lost with the owner whereupon he tried to get them copied from some other exemplar. However the Pandit who was entrusted with the job copied out instead of the first 4 folia of this Campū, the first 4 folia of some other work, namely a drama, of Śaṅkara. This second section (folio 5 to 21) thus represents an incomplete portion of some Campū which could well be the *Śaṅkaracetovilāsa.*

The third section containing 10 folia haphazardly arranged and starting with śloka No : 41 does not show any numbering but on the upper margin of Folio 2b, a line is written in red ink (probably added later) telling that it is [the end of] *the first Pariccheda of Cetovilasa* by Śaṅkara Dīkṣita (इति श्रीशंकरदीक्षितकृतौ चेतोविलासकाव्ये प्रथमः परिच्छेदः). This work is totally metrical in nature. The term परिच्छेद is totally out of place here because it is neither used to denote a section of a Mahākāvya nor of a Campū. It connot, therefore, go back to the Author.

From the analysis of the Institute manuscript of the socalled Śaṅkaracetovilāsa-Campū', therefore, it seems that Śaṅkara probably composed three works glorifying the life history and the personal qualities of his patron Chet Singh, namely :

(a) a *drama* of unknown title celebrating the occasion of the coronation of Chet Singh

(b) *Śaṅkaracetovilāsa-Campū*

(c) *Chetovilāsa-Kāvyam.*

At the time of the composition of these works Śaṅkara was definitely a court poet of Rājā Chet Singh as mentioned earlier.

The expression 'काशिराजचेतसिंह-प्रोत्साहित' occuring in the colophone of the Oxford MS of the *Sankaracetovilāsa-Campū* very clearly means that the poet Śankara was 'encouraged', or patronised by Chet Singh.

The Oxford MS contains only three *Ullāsas* of the Campū and is incomplete. The Vidyapeetha MS has no sections, no divisions and no colophone but the extent of the running matter is more than that of the Oxford MS.

10. Śaṅkara as a poet

Śaṅkara may not be ranked in the first line of Sanskrit poets along with Kālidāsa, Bhavabhūti and Bāṇabhaṭṭa etc. but one would certainly like to support his claim on the second rank. He has outstanding poetic brilliance, good command of the language, a rich vocabulary, fantasy and imagination and the dexterity to weave his thoughts into beautiful verses. His prose is soft and delicate, jingling with alliterations and by his ubiquitous long drawn compounds he often reminds the reader of Bāṇa.

a. In the 15th verse of his first Ucchvāsa, he, by way of a metaphor, makes a reference to his favourite Alaṃkāras and enumerates Ślesa, Rūpaka, Virodha -(ābhāsa), Parisaṃkhyā, Parikara, Vyatireka, Tadguṇa and Upamā in this context. To this we may add *Utprekṣā* too in the treatment of which our poet really excells. In a prose piece later in the VII Ullāsa, the author further alludes to the Alaṃkāras : Rūpaka, Utprekṣā, Ullekha, Nidarśanā, Tulyayogitā, Vibhāvanā, Dṛṣṭānta, Samāsokti, Aprastutapraśaṃsā, Prastutāṅkura, Tadguṇa, Ullāsa and Dīpaka. However *Upamā, Utprekṣā* and *Parisaṃkhyā* in the group of Arthâlaṃkāras and *Śleṣa* and *Anuprāsa* in the category of Śabdâlaṃkāras are the most favourite of all Alaṃkāras of the poet. The 'Dākṣiṇātyas' (southerners) are credited in an ancient saying to be especially

adept in the use of Utprekṣā[12] which is true of our Śaṅkara also who originally hailed from Maharashtra (which is included in the 'Pañca-Draviḍa' region). For some beautiful examples of Utprekṣā the reader is referred to the verses III. 81, IV. 53, V. 23, VI. 83, VII. 64 and the prose piece on Pp. 21 and 73 etc.

Parisaṃkhyā is another very favourite Alaṃkāra of the author. He has probably derived inspiration for the use of this Alaṃkāra from Bāṇa who is a master of Parisaṃkhyā. He tries to imitate his master and comes very close to him, we must say. Some of the good examples of this Alaṃkāra can be found on p.4 of our text. For some good specimens of *Virodhābhāsa*, see Pp. 8-9, 31-32, 34, 61-62, 77- 78, for *Bhrāntimān* II. 11, 12; for *Sandeha* III. 85; for *Apahnuti* VI. 84; for *Tadguṇa* VI. 93; for Rūpakâtiśayokti VI. 76 & VII. 15; for *Ananvaya* p. 121 and for *Pratīpa* p. 122.

The *Upamās* of the poet, both Śābdī and Ārthī, are by and large fresh and original. He seems to be especially fond of the Śābdi Upamās based on śleṣa in which he shows his great competence and command of language. Some of the good examples of this variety of Upamā can be found on Pp. 18, 24, 26, 62-63, 77, 90 whereas verse VII. 24 may be cited as a good example of the *Ārthī* type of Upamā. *Ślesa*, both *abhaṅga* and *sabhaṅga*, is also very favourite with our poet, but he mostly makes use of this very ingeniously as a supportive factor for his *Parisaṃkhyās* and *Upamās*.

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12. श्लेषप्रायमुदीच्येषु प्रतीचेष्वर्थमात्नकम्।
उत्प्रेक्षा दाक्षिणात्येषु गौडेष्वक्षरडम्बरः।।
Bāṇabhaṭṭa in *Harṣacaritam*, śl. I.7

However his predilection for *Anuprāsa* outweighs his consideration for all other Alaṃkāras. This finds its most beautiful expression in the prose pieces of the Campū none of which is devoid of beautiful and jingling alliterations. There are verses too in which he very successfully uses Antyânuprāsa, e.g. IV. 54, V. 49 and VII. 37. The *Yamaka* of the 4th Pāda in *Drutavilambita* metre which was first introuduced by Kālidāsa in the IX canto of his *Raghuvaṃśa* with great elegance and sobriety and was later perfected by Māgha in his *Śiśupālavadham* (Canto VI) has also deeply impressed our poet and he attempts it with great success in the verses 20-22 of the II Ucchvāsa. For another specimen of this Alaṃkāra the reader is referred to II. 26.

A particular variety of the Yamaka (*Sṛṅkhalā* i.e. Chain) in which the last letters of a section of a sentence are repeated as the first letters of a new group of words, is extremely favourite with the poet and the poet makes a very beautiful use of this device in a number of prose pieces (see, for example, Pp. 55-56, 64-65, 78-79).

b. For some beautiful specimens of the fine prose of our author, the reader is referred to pages 28 and 73.

c. Nice examples of a fine poetic feeling and romantic temperament of our Author are provided by the verses II. 33, 34 and II. 38, 39 in which he superimposes human emotions on the animal world. The last named verses (II. 38, 39) incidentally, may have been an independent *Samasyāpūrti* śloka originally, and so also the verses V.46, VI.72 and VII. 70.

d. Since the whole of the GAC is a tribute to the goddess *Gaṅgā* and is permeated with the sentiment of deep devotion towards her, I would think that the predominent or basic (अंगी) रस of this work is भक्ति. Earlier Āchāryas on the principles of litarary criticism in Sanskrit following Bharata have denied the status of a

full-fledged Rasa to Bhakti and have propounded the view that the mental state of emotional attachment to God/gods etc. must be termed only as a *bhāva* and not a *rasa*.[13] However the Ācāryas belonging to the Caitanya school of Viṣṇuism, especially Rūpa, Sanātana and Jīva (latter half of 16th c.), the three earliest and the most prominent Gosvāmins of Vṛndāvana, have vehemently, and I think successfully, made out a strong case for accepting Bhakti as a *rasa* (*vide* : *Bhaktirasâmrtasindhu* and *Ujjvalanīlamaṇi* of Rūpagosvāmin).

I believe that unless we accept Bhakti as a *rasa*, a large amount of excellent writings not only of Sanskrit and Tamil but also of other regional language of India would have to remain without any *rasa* though these writings lead one to ecstasies of spiritual mysticism by evoking ones *sattvaguṇa*, exactly in the manner which is said to happen according to Bhaṭṭanāyaka in the process of experiencing the aesthetic pleasure generated by *rasa*[14].

The *Ālambana* of Bhakti in the GAC is the deified river Gaṅgā which has both a physical as well as a divine existence as a goddess. The *stutis* directed towords other gods (Brahmā, Śiva, Vindhyavāsinī etc.) serve the purpose of strengthening the basic sentiment.

e. The poetic fancy and fantasy of our poet is at its height in the prose-pieces on Pp. 55-56, 65 and 74-76 and in the verses like VII. 48 in which he imagines that on the occasion of the Gaṇeśa Caturthī while worshipping Gaṇeśa in the early hours of evening on their roof-tops, the ladies of Varanasi offer so much

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13. cf. काव्यप्रकाश of मम्मट (1050-1100 A.D.) :
रतिर्देवादिविषया व्यभिचारी तथाञ्जित:, भाव: प्रोक्त: .....Ullāsa IV. 35.

14. cf. काव्यप्रकाश IV. 28f. सत्त्वोद्रेकप्रकाशानन्दमयसंविद्विश्रान्तिसतत्त्वेन भोगेन भुज्यते।

dūrvā grass and rice to the Deity that the deer in the moon (cf. the attribute *mṛgāṅka*) having eaten it becomes excessively corpulent causing distress to the Moon !

f. His close observation of the nature and good knowledge of the habits of animals is attested by a reference on p. 76 to the killing of poisonous snakes by monkeys by catching them by head and rubbing them against a stone (or the rough tree bark).

g. The poet is capable of wielding almost all the common metres of classical Sanskrit poetry with great efficiency and his dexterity in composing even the shortest of all metres or the metres demanding all short (*laghu*) or all long (*guru*) syllables is especially exhibited in the beginning of the Ucchvāsa IV where he has composed 31 verses in some of the very rare metres demanding great command of the language. Such metres especially those demanding a number of short syllables are usually put to use in the *Virudāvalīs* of the kings of the medieval ages composed by bardic poets of the 12th to 18th centurie since the *Virudas* (titles, attributes, epithets) are to be put together here in the form of vocatives of *a*-declinations (अकारान्त पुल्लिंग) arranged one after another.[15]

h. The poet certainly had a very good command of Sanskrit vocabulary which is attested by his use of such rare words as नाकु (= anthill, III. 22), उलप (= soft grass, p. 55), वृषी (= straw mat, IV. 52), स्थपुट (= skeleton, IV. 56), अलिकं (= forehead, V. 32, p. 78), वलग्नं (अवलग्नं = waist, V. 50), आरव (= noise, V. 8), वीवधकं (= load

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15. Cf. *Jahāngīra Virudāvalī* by Harideva Misra, G.N. Jha Kendriya Sanskrit Vidyapeetha, Allahabad 1978 and *Shāhjahān Virudāvalī* by Raghudeva Misra published in the Journal of this Vidyapeetha, Vol. XXXIV. 1-2 (1978).

carried on back or shoulders, V. 100) and which are testimony to this extensive reading. He seems to have even coined new words for objects for which there are no expressions in Sanskrit, e.g. राजकम्बल (=woolen carpet, p.110), वातोज्जीवा (paper kites, VII. 44). The use of the word पटकुटी ('cloth cottage') for a tent (IV. 102) is also ingenious though it sporadically occurs elsewhere too.[16] The richness of his vocabulary is further attested by his mentioning the names of 52 varieties of trees supposed to grow on the Himalayas on p.61 of this book. He seems to have studied thoroughly not only the works of Kālidāsa and Bhavabhūti, Subandhu and Bāṇa but also of Bhāravi, and Śrīharṣa, (cf. I. 7,8 and p. 77 where Rāmāyaṇa, Raghuvaṃśa, Bhāravi, Naiṣadha, Vāsavadattā and Mālatimādhava have been mentioned by name; *vide* also the notes on the verses VI. 79 and VII. 100) and must have noted down carefully their vocabulary. His knowledge of traditional Sanskrit Subhāṣitas is also well attested by his composing a beautiful verse under inspiration from the famous Subhāṣita रात्रिर्गमिष्यति....etc. (*vide* VI. 79 and the note).

i. The poet seems to have been very liberal in his religious attitude. Though his *Iṣṭadeva* was perhaps Gaṇeśa, yet he composes excellent hymns in honour and praise of god Brahmā, something which is rarely met with in Sanskrit literature (Pp. 36, 37), as well as Śiva (Pp. 40-42) and Durgā (p.80) whereas his

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16. Cf. उपरि नाभिसरः परिताडिता पटकुटीव मनोभवभूपतेः।
निगमने त्रिपुरारिजिगीषया सखि विराजति कामिनिकञ्चुकी।।
सभ्यालंकरणम् (विद्यापीठप्रकाशनम्, Allahabad 1993), पृ० 22, श्लो० 131.
(The poet in this verse fancies the brassiere (kañcukī) of the young lady as a tent or camp of the god of love ('king Cupid') set up near the pond in form of the navel (*nābhi*) of her body).

Śaṅkaracetovilāsacampū is *Lakṣmīnārayaṇāṅka* i.e. the last verse of every Ucchvāsa contains the word '*Lakṣmīnārāyaṇa*'.

j. Though the scholarship of the poet and his command of Sanskrit language and grammar are beyond doubt, yet he seems to have inadvertently committed a few grammatical mistakes as well which could have been set right had he once revised his work for which he perhaps did not have the time or inclination. Some such careless mistakes are pointed in the footnotes of this edition. They mostly relate to the use of क्त्वा where a ल्यप् was called for (पुरस्कृत्वा I. 31; निमीलयित्वा p. 65, n. 5; आसादयित्वा VI. 101, etc.); to the use of substantives in wrong genders (पद्मा: for पद्मानि III. 16, श्वयथु n. for श्वयथु: IV. 52., समुद्रम् for समुद्र: on p. 95, n. 3); to wrong forms of verbs (वरितर्ति p. 58. n. 2); to wrong compounds (लब्धुकाममनस: II. 28, कृतांहा); to cases of double Saṃdhi (गमिष्येत्यवोचत् VI. 99); to absence of cerebralisation (अभिलष्यमानो for माणो p. 73) and to the use of a cerebral ṣ (ष) for a palatal ś (श) and sporadically to the lack of Saṃdhi in the verses mostly in combinations of त् with श)which is obligatory[17]. However we may ignore these minor mistakes in view of the 'गुणसन्निपात' (cf. Kumārasambhava, I. 3) of the poet.

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17. Such type of silly mistakes are present in his other work *Śaṅkara-Cetovilāsa* (Vidyapeetha MS No 24792) too; Cf., for example, the following verse which has not only a mistake of euphonic combination (संधि) but also of the absolutive (क्त्वा instead of ल्यप् defying Pāṇini VII. 1.37 समासेऽनञ्पूर्वे क्त्वो ल्यप्):

नल-नहुष-ययाति-प्रौढमान्धातृमुख्यान् निजपतिमधिगम्यासौभवद्रत्नगर्भा।
सपदि समुपलब्ध्वा चेतसिंहं क्षितीन्द्रं क्षितिरधिकतरेयं रत्नसूः संबभूव।।

(śl. 60. of the I Canto)

In the second pāda the elision of the अ of अभवत् after औ of असौ is wrong (should have been असावभवत्). Instead of समुपलब्ध्वा appearing in the third pāda, the correct grammatical form should be समुपलभ्य।

k. We will perhaps also have to acquit our poet of the charges of *anachronism* in which he certainly indulges when he lets Bhagīratha make a reference to the stealing of the cows and cowherds of Vṛndāvana by Brahmā during the time of Kṛṣṇa while uttering a *stuti* to him (III. 28, 29) or when Lord Brahmā praises Bhagīratha for sharing qualities of Rāma, Vāsudeva and Kṛṣṇa (p. 62). Bhagīratha was a distant ancestor of Rāma whereas Vāsudeva and Kṛṣṇa were to be born in the next yuga (dvāpara) only ! But with the cyclic notion of time in the Indian world-view which believes in the maxim of यथापूर्वमकल्पयत् (RV X. 190), no event is new and, further, all future happenings are known to the gods and Ṛṣis beforehand ! The sense of historicity and the linear notion of time are something modern for the Indian thought, hence perhaps it is too much to expect this is the writings of Śaṅkara.

On the other hand, in a verse appearing in the *Prastāvanā* of the fragment of the dramatic work contained in the MS No 24792 of the Vidyapeetha (see Appendix) Śaṅkara shows a remarkable awaraness of the political history of North India. In verse No 15, he mentions that "Bhāirāma, the chief Minister through his clever politics placed Chet Singh on the throne of Kāśī in the same manner as the intelligent Gopāla [the chief minister of the Chandellas, who had wrested the throne of Bundelkhanda from the mighty Kalacuri ruler Lakṣmīkarṇa and] had seated the king Kīrttivarman on the throne"-

श्रीकीर्त्तिवर्मनृपतिं गोपाल इव बुद्धिमान्।
श्रीचेतसिंहनृपतिं प्राज्यं राज्यमकारयत्।।

The incident of the conquest of Karṇa by Kīrttivarman with the support and the total strategic planning of his able chief minister Gopāla has been mentioned in the contemporary inscriptions of the Chandellas as well as in the drama

Prabodhacandrodaya of Kṛṣṇa Miśra (Prastāvanā, śl. 4).[18] According to historians it took place probably between 1060 A.D. and 1065 A.D.[19]

How did our poet have such an exact knowledge of an event connected with the history of Bundelkhand which took place 700 years ago, is pretty difficult to explain and proves that our poet had a very good knowledge of the history of the neighbouring regions preserved in the popular tradition.

1. Literature is often considered to be the mirror of a society. The GAC is no exception to this. The daily routine and the way of life of the Varaṇasi people gets nicely reflected in the Campū. The region around Varanasi is dotted with mountain forts belonging to local chieftains (cf. p. 95 क्षुद्रनृपराज्यस्थितिरिव दुर्गाश्रिता). Everyone wants to live in the city of Varanasi for his *mokṣa* including the vices like Kāma, Krodha, Mada, Moha, Māna and Lobha. But since the rents of the houses are high in Benaras they decide to share their accommodation with others and live with the residents of Varanasi (VI. 44). Since these vices (ṣaḍ-ari or six enemies) live there, the city is rampant with a lot of anti-social activities. There are sons who scold their own fathers or kill their old mothers for the sake of money (VII. 33), quarrelling husbands and wives, brothers fighting with each other for the sake of inheritence of ancestral property (VII. 34), thieves who steal anklets

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18. अस्ति प्रत्यर्थिपृथ्वीपतिविपुलबलारण्यमूर्च्छत्प्रताप-
ज्योतिर्ज्वालावलीढत्रिभुवनविवरो विश्वविश्रान्तकीर्तिः।
गोपालो भूमिपालान् प्रसभमसिलतामात्रमित्रेण जित्वा
साम्राज्ये कीर्तिवर्मा नरपतितिलको येन भूयोऽभ्यषेचि।। 1.4.

19. Dr. A.P. Pandeya : चन्देलकालीन बुन्देलखण्ड का इतिहास, प्रयाग 1968, Pp. 72-77. and Dr. K.L. Agrawal : Gopāla-The Saviour of Kīrttivarman Chandella in *Govindagauravam* (Prof. G.C. Pandey Felicit. Vol.), Delhi 1996.

from the feet of the ladies or cut and snatch their golden chains worn round the neck (VI. 90) and, last not least, love-hungry eve-teasers who taking advantage of the crowd would tightly embrace a young lady and then run away (VI. 90). The Officers of the king try to extract as much money from the common people as possible (p.94), the government employees are corrupt (p. 94) and the businessman are usually cheats (p. 94). The people are self-centred and indifferent even to their close relatives (*ibid*).

The poet also sarcastically points towards the hypocrisy of some of the groups of people living in Varanasi. There are mendicants who claim to have 'renounced' the world (Saṃnyāsin) but who are owners of large properties in form of trusts and endowments (VI. 58). Then there are Vedāntins who preach in their sermons day and night that everything in this world is 'unreal' but who are mad after money (VI. 57). The teachers of Vedānta have to teach their Śāstra to many such Śiṣyas who are still deeply attached to the worldly pleasures (VI. 59). There are astrologers who claim to know the past and present of a person but are unaware of what is going on in their own homes (p.99) !

But by and large the poet is full of praise for the academic and religious atmosphere of this holy city where the learned gurus of every discipline impart their knowledge free of cost to a large number of pupils coming from all over India, where even young boys are capable of composing good poetry (VI. 73), where even the Mainahs and parrots repeat the Kārikās of the Śāstras, where scholars in the disciplines of Grammar, Logic, Mīmāṃsā and Sāṃkhya etc. are found in abundance (VI. 50-62).

He feels extremely fascinated with the scenes of ladies worshipping the river Gaṅgā with lustrations in the evening and with their act of floating earthen lamps on the river (VI. 82-87).

The mornings of Varanasi (सुबह-ए-बनारस) are proverbially famous and they find nice depiction too (especially of the month of Mārgaśīrṣa) by the pen of the poet in the verses VI. 88, 92, 93, 94 and in the prose piece on p. 104. Beautiful ladies clad in the colourful silk sārīs of Benaras going to worship Śiva in the early hours of evening and carrying out worship in the temples steal the heart of the poet who describes them very delicately in verses 76-78 of the VI Ucchvāsa. The daily routine of the villagers coming from distant places to Varanasi for *Pañcakrośī* circumambulation of Kāśi and living in tents with paddy-straw strewn on the floor for warmth from below, their feeling of community with each other (VI. 102) and their generosity in feeding crippled beggers (VI. 103) has also been touchingly described.

In fine it may be remarked that the description of Śiva-Viśveśvara by the poet as the overlord of Kāśī with his regular court, attendants and lady-servants etc. (*vide* Ucchvāsa VI. śl. 26.48, Pp. 90-94 of the text) where even the gods like Indra have to wait for long hours outside in the hall in order to get permission to have an audience with Lord Śiva and where minor gods entering into the court without the permission of Śiva are hit on their crowns by Gaṇeśa with a cane (VI. 28), vividly re-creates before our eyes the despotic behaviour of the contemporary rulers. On the other hand, if we penetrate deeper into the psyche of the poet, if seems that this description is also meant as a psychological satisfaction to those devout Hindus of Varanasi who were painfully conscious of the destruction of their Viśvanātha Temple a couple of decades ago.

The poet Śaṅkara, and his various works are certainly worth taking up a detailed critical study of, with a view to their literary merits and also to know the social conditions of the pre-British Varanasi as reflected in them. Sanskrit literature has definitely become richer with the discovery of the works of this poet.

EXCURSUS

11. The Political Situation of Benaras and around during the Times of our Poet

(a) *Balawant Singh (1739-1770 A.D.)*

When Śaṅkara Dīkṣita finished this work in about the middle of the 18th century, the region of Kashi and the city of Benaras was ruled by a mighty chieftain called Balwant Singh who was popularly known as 'Baribaṇḍ Singh' (also referred to as Balivandya Siṃha or Balibanda Siṃha in Sanskrit Works). He was an ambitious man who had started his career as a small Zamindar or Tax Collector for the Nawab of Awadh but who soon rose to the status of a Rājā and declared himself to be independent.

Rājā Balawant Singh was born in the year 1714, perhaps in the month of October. He died in 1770 as per a verse appearing in the Kāvya *Cetasiṃhavilāsa* of Balabhadra, (see below p.48) During his chequered political career of some 31 years he was able to carve out through his arms and displomatic acumen a comparatively big estate consisting of the 'city of Benaras' and a large tract around and consequently assumed the title of 'Kāśirāja'. He was a good patron of learning and paid respect to his teachers and Sanskrit scholars many of whom regularly frequented his Court.

The city of Benaras and its adjoining area used to form a part of the province (sūbāh) of Allahabad during the time of Mughals as mentioned in the *Ain-e-Akabari.* When after the death of Aurangazeb in the beginning of the 18th century the political power of the Mughals sharply declined and many Subedars declared their independence (for example, Awadh) it was difficult

for the weak successors of the Mughals to administer such far-flung areas as Benaras. King Muhammad Shah ('Rangīlā')of Delhi, therefore, gave away the districts of Kāśi along with Chunar, Jaunpur and Ghazipur on a fixed yearly lease to Murtazā Khān of Awadh. The Nawab received rights from the Mughals to realise land-revenue from the farmers of this region out of which he had to cede only Rs. five lacs to the Mughal Court.

This Nawab of Awadh appointed one Meer (Mīr) Rustam Ali as the revenue collector of the Awadh court who served in this capacity from 1720 to 1734 A.D. and passed most of his time in the city of Benaras. For the purpose of the collection of revenue from the farmers, Meer Rustam Ali employed a resourceful Hindu Officer whose name was Manasārām. This Manasārām was a resident of the village Gaṅgāpur (originally called : 'Thuthuriyā') which is situated at a distance of some 15 Km. towards West from Benaras. He belonged to the Caste of Bhumihar Brahmins who abound in this part of eastern Uttar Pradesh and the western part of Bihar. These are basically the Brahmins who have given up their ancient profession of teaching and priesthood and have taken to the cultivation of land. Balwant Singh was an ambitious and courageous son of Manasārām and was a dare-devil from the very beginning. Even as a young boy living in Benaras, he dreamt of establishing a Hindu empire in this eastern part of Uttar Pradesh which comprises Kāśī, the holiest of all cities of Hindus, and of freeing it from the clutches of the Muslim rulers. His sources of inspiration and role models were Mahārāṇā Pratāpa of Mewar, Chatrasāl Bundela of Bundelkhand and the indomitable Shivāji of Maharashtra. He often expressed this desire to his father who would advise him to wait for an opportune moment.

Soon an opportunity offered itself. Meer Rustam Ali, who was given to a number of vices, became a defaulter in 1734 A.D. for his payment towards the Nawab of Awadh. The Nawab sent his General Safdar Jang in 1735 A.D. to punish Rustam Ali and to realise the arrears of revenue. When Rustam Ali came to know of this, he sent his confidant Manasārām to negotiate peace with Safdar Jang. Manasārām left Benaras to meet Safdar Jang who was camping at Jaunpur. In the meanwhile, some Muslim subordinate officers who were jealous of Manasārām and had an eye on his post, conspired against him and were successful in impressing upon Rustam Ali that Manasārām would not represent his interests properly in the forthcoming negotiations with Safdar Jang whereupom Rustam Ali, believing in their words and following their advices, removed Manasārām from his services and sending a letter of this effect to Manasārām ordered him not to negotiate on his behalf with the emissary of the Nawab.

Manasārām, who was in the midst of his negotiations with Safdar Jang when the letter reached him, was stunned to receive it. The representative of the Nawab also found it rather odd. Manasārām did not want to relinquish his position in such a humiliating manner. Suddenly an idea dawned upon him. He offered to pay Rs. 13 lacs as yearly revenue to the Nawab in case the Zamindari of the District of Benaras, Jaunpur and Chunar (Mirzapur) were transferred in the name of his ambitious son Balwant Singh. Since this meant a big enhancement in the income of Nawab, it was too lucrative an offer to be refused. The deal was struck and with this Balwant Singh became the Nazim or Manager of the estate of the Nawab for a fairly big territory. When Rustam Ali heard of this transfer of rights he did not stay on in Benaras apprehending confrontation with Manasārām and fled away from

his fort situated in Meerghat. The Nawab was so pleased with the regular receipts of his payments that he later (1739) also granted a few other Zamindaris to Balwant Singh for another 3 lacs.

In 1739 A.D. Manasārām met king Mohammed Shah, the Mughal emperor of Delhi, whose authority had been greatly undermined after suffering an abject defeat at the hands of Nādir Shah the same year, together with his son and having offered him a sum of Rs. 17,000/- as Nazrāna was able to get the title of 'Rājā' for Balwant Singh and the Zamindari of the remaining three Paraghanas (Sub-divisions) of Benaras, which were still under the Mughals, as well as the authority to enforce law and order in his territory. Though he did not get the right to issue coins in his name (which were still issued in the name of Emperor from his Benaras mint) yet his status was greatly raised by this achievement. Though still under the Nawab of Awadh, he now claimed more or less an equal status with him. He was now also free to maintain a regular army.

Ambitious as he was, he soon indulged into expanding his estate by attacking the neighbouring states. Acquisition of the three Paraghanās of *Kushwar* granted to him by the Mughal emperor was also not easy. He had to face tough opposition from the Thākurs of this region but was successful in subduing them after some time. Next he concentrated his attention towards the conquest of the Parghanās of *Maḍiāhū* and *Bhadohi* the ruler of which, one Jaswant Singh, was an arch enemy of his family. They were conquered and annexed to his territory in 1740 A.D.

Manasārām died in 1740. In the years 1741-42 Balwant Singh constructed a strong fort together with a nice religious complex devoted to Śiva in his native village Gaṅgāpur, the ruins

of which are still existent. He spent the next few years in organising his army and consolidating his power and also in reconstructing and renovating a number of temples and holy spots of Benaras. (e.g. Baijnatthā, Baṭuk Bhairava, Rājā tālāb and Bhairava temple)

The meteoric rise of a Hindu political power in and around Benaras was viewed by the Nawab of Awadh as a challenge to his authority and more than once he sent his army to capture Balwant Singh on one pretext or the other, but Balwant Singh proved to be too cunning and shrewed to fall prey to the contrivances of the Nawab. Often he drew back to the inaccessible terrains of the dense forests of Mirzapur (Chunar) where he lodged himself safely and comfortably in one of his mountain forts whereas his guerilla forces (Baheliā Senā) attacked the Muslim garrisons forcing their quick retreat.

In 1747 he defeated Muhammed Khan, the Moghal Governor of Allahabad and in the next two years (1748-49) conquered the fort of *Vijayagarh* situated on the Kaimur mountains of Mirzapur on the northern bank of the river Son (Śoṇa). This fort had been constructed in the early 12th c.A.D. by Vijaya Candra Gāhadwāl, the Candravaṃśī ruler of Benaras and Kannauj (the patron of the famous Sanskrit poet Sriharṣa and the father of Jayacandra, the last Hindu ruler of Kannauj) but it was presently under the possession of the Thākurs of the Chandela dynasty (once the mighty rulers of the Bundelkhand) who ruled over small principalities in that region. After the conquest of Vijayagarh he annexed the principalities of *Hanumanā, Haradi, Dhanaraul* and *Raghunāthapur* to his estate.

In 1750 he started constructing the fort of Rāmnagar on the right bank of the river Ganges in Benaras which is still the seat of the present Kāśirāja. The increasing political power and influence of Balwant Singh, now became a matter of concern for the Nawab of Awadh (Safdar Jang) who tried to suppress Balwant Singh in 1751-52 through his Nayab, Jumman Khan of Jaunpur. But Balwant Singh managed to cause mutiny in the army of Jumman Khan and taking advantage of his weakness plundered the fort of Jaunpur. Thereupon the Nawab himself marched towards Benaras and invited Balwant Singh for talks to Sultanpur where he was camping. Balwang Singh sent his close associate and relative Prithvī Nārāyana Singh to carry out negotiations with the Nawab. But the Nawab assassinated Prithvī Nārāyana Singh and marched towards Benaras with a huge army. Balwant Singh sent some of his trusted officers to talk to Nawab and retreated towards South. The Nawab in his frustration captured the fort of Gangāpur and let it demolished with his cannons.

In the year 1753 Balwant Singh captured the forts of *Agori* belonging to Chandel Thākurs and in the following year the state of *Ahiraurā* which was governed by a Muslim ruler of very dominant nature called Latīf Shāh. He had entered into a peace treaty only a year ago (1752) with Balwant Singh but since he openly started flouting the conditions of the treaty, he attracted the wrath of Balwant Singh. One of the two sons of Latīf Shāh was killed in this war and Latīf Shāh himself fled to the Jungles of *Chakia* where he spent the rest of his life in the cottage of Banwārī Dās, a Hindu saint. Later Chakia, which formed part of the province of Bihar, also came under the control of Rājā Balwant Singh when he defeated Dāyam Khān in his second attempt and captured his fort at *Kera Mangaraur*. The main cause of discord

between Balwant Singh and Dāyam Khān (a descendent of the Gahadwal Kṣatriyas converted to Islam) was the imprisonment of Āśārām, the uncle of Balwant Singh by the latter and the victory over him became possible only with the help of Marathan army whose services were requisitioned by Balwant Singh. By paying some compensation and tribute to the Subedar of Bihar, Balwant Singh was allowed to amalgamate the Parghanā of Chakia in his Kingdom.

Balwant Singh did not sit idle after this success, Next year (1754 A.D.) he planned to attack the Muslim ruler of the commercially affluent parghanā of Bhāgavatapur which had a strong fort at *Patitā*. It was a tough job, but Balwant Singh emerged victorious with the help of his guerilla forces, the cavalry of the Thakurs and the support rendered to him by the aboriginal tribes living in the nearby forests. It was a remarkable success.

The Nawab Safdarjang died in 1755 whereupon his son Shuja-ud-daula was declared the Nawab of Awadh. In 1761 he wanted to punish Fazal Ali, the Zamindar of Ghazipur who had not tendered his share of revenue regularly to the court of Awadh for the last many years. For this purpose he deputed one of his generals named Beni Bahādur and also asked Balwant Singh, to go to his help. The combined armies of Beni Bahādur and Balwant Singh defeated Fazal Ali in no time. Beni Bahādur was so impressed with the bravery and statesmanship of Balwant Singh that he recommended the transfer of the lease of Gazipur in the name of Balwant Singh which was granted to him by the Nawab on an initial payment of Rs. 8 lacs.

Balwant Singh was now an unchallenged ruler of the South- eastern part of Uttar Pradesh. But he did not rest content

with what he had. Under his policy of expansion he soon attacked the principalities of *Siringa, Kantit* and *Lakshmaneshwar* and attached them all to his kindgom. He now felt himself strong enough to flout the authority of Awadh which is evident from the fact that when the Nawab came to Benaras in 1762 A.D. he did not consider it worthwhile to meet him personally and sent just Rs. 1.25 lacs by way of royal present to the Nawab. The Nawab had no other alternative but to bag this humiliation. It is almost certain that Rājā Balwant Singh had the tacit support of the British in disregarding the Nawab because the East India Company with its territorial ambitions and a greedy eye on the province of Awadh wanted to weaken the authority of the Nawab.

The war of Buxor (1764 A.D.) between the forces of the Mughal emperor Shāh Ālam and the E.I. Company is very famous in Indian History. Before proceeding to Bihar, the Nawab himself came to Benaras to seek military support of Balwant Singh against the British. Balwant Singh contributed two thousand riders and five thousand soldiers to the army. He also promised to come to the help of the Muslim army later with reinforcement which he also did. But since the Nawab did not have full faith in Balwant Singh and was apprehensive that the army of Balwant Singh might as well cross floor and fight in the battlefield along with the British against the forces of the Mughals, he asked him to wait in Mohammedabad (Ghazipur) till further orders. This was also in the interest of the Rājā who did not openly want to fight against the British, his well-wishers.

The Mughals lost the war and a vast territory of Bihar and eastern U.P. including some Parghanās of Ghazipur which were leased out to Balwant Singh fell in the hands of the British. Balwant Singh had to buy them back from the British after

spending Rs. 8 lacs. But he was successful in obtaining a *Sanad* from Lord Clive at Allahabad to the effect that he would be a sovereign and the sole ruler of those Parghanās and the Nawab of Awadh thenceforth would not have any right to interfere in the government of the territory ceded by the British to the Rājā.

This made the Nawab very angry with the Rājā. When Lord Clive was replaced by Cartier in 1767 A.D. the Nawab offered the new Governor General Rs. 10,00,000/- (ten lacs) for his help leading to the caputre of Balwant Singh. This was too lucrative an offer to be refused. Both the Nawab and Cartier came to Benaras according to a mutually worked out plan and camped there. The Rājā from his spies came to know of the evil designs of the British and the Nawab and decided to outwit them through a well thought-out plan. He went to the place where these two were camping and where the stage was perfectly set to capture him alive. As soon as he was to enter the camp of the Nawab, a group of his most trusted and reliable army officers suddenly appeared as if from nowhere and started shouting at the Rājā demanding the alleged unpaid salaries of the previous months. They surrounded the Rājā, lifted him physically and took him out saying that they would not let him meet the Nawab and the Governor General unless he cleared their dues! The men of the Nawab were not prepared for such an incident. They thought that a mutiny had broken out in they army of the Rājā and that he was arrested by his own soldiers. But they were mistaken. The Rājā was brought safely to his palace.

Immediately thereafter Balwant Singh met Cartier, showed him the *Sanad* of Lord Clive of which he was not aware, and told him about the misdeeds of the Nawab. He also offered to pay the Governor General the amount of Rs. one million which he was to get for being helpful in capturing the Rājā and, in addition, Rs. 1

lac to his Secretary Mr. Munroe. The Governor General was very impressed by the statesmanship of the Rājā and promised not to disturb him and to grant him every protection and help in the years to come against the Nawab.

When the outmanoeuvred Nawab in his frustration met the Governor General to persuade him to capture Balwant Singh by force, he found him an utterly changed man. Lord Cartier referred to the Sanad granted to the Rājā by his predecessor and expressed his inability to render any help to the Nawab.

The British did not disturb him much in the subsequent years. However, Balwant Singh owing partly to his deteriorating health and perhaps also due to his inherent unwillingness was unable to pay the promised gratification money to the Governor General before his death which occured in 1770 A.D.

The date of the demise of Rājā Balwant Singh is 23rd of August, 1770 A.D. which is worked out on the basis of the following two references found in the *Cetasiṃha-Vilāsa-mahākāvyam*[20] (IV. 51) of Balabhadra and *Nānârthakośaratnamālā* (I. 24)[21] of Gokulanātha respectively, both of whom were court poets of Rājā Chet Singh (1770-1781 A.D.), the son and successor of Rājā Balwant Singh :

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20. This work is still unpublished. Four Mss of this work are known to exist, one in the Raghunath Library, Jammu; two in the Royal Library of Fort Ramnagar and one in the Saraswati Bhawan Library of the Sanskrit University, Varanasi. A critical edition of this work has been prepared by Smt. Sharda Kumari. for her Ph. D. thesis submitted to Rashtriya Sanskrit Sansthan, Delhi in 1984.

21. A Ms. of this work, which is in fact a Hindi translation of the Amarakośa, was procured from the residence of Pandit Premanarayana Tripathi of the Village Khatkharia, District Mirzapur by Pt. Murlidhar Pandey, (erstwhile Principal of Ranbir Kendriya Sanskrit Vidyapeetha, Jammu) in 1976 while he was a Reader in our Vidyapeetha. But he later took it away to Jammu. Presently he is living at Lalitaghat in Varanasi.

शाके द्व्यङ्करसेन्दुभिः परिमिते मासे नभस्ये सिते
पक्षे शैलसुतातिथौ सुरगुरोवरि त्रियामामुखे।
आधायात्मनृदेवतां गुणतमे श्री चेतसिंहे सुते
प्राप श्री बलिवन्ध्यसिंहनृपतिः काश्यां महादेवताम्।।

(Śaka 1692, lunar month of Bhādrapada, bright fortnight, 3rd tithi, thursday, towards evening (*triyāmāmukhe*).

मुनिदृगवसुविधुसंवते भाद्र शुक्ल तिथि राम।
लहि काशी बरिबण्ड नृप कर्‍यो ब्रह्म में धाम।।

(Vikrama Saṃ. 1827, Bhādrapada, bright fortnight, 3rd tithi).

The details given in the above two verses conform according to *An Indian Ephemeris* by L.D. Swamikannu Pillai (1922, reprint Delhi 1982), Vol. VI, p. 343 exactly to the date 23.8.1770 mentioned above.[22]

Importance of Balwant Singh for the Cultural History of Benaras

Balwant Singh was an empire-builder in the true sense of the term. His father Manasārāṃ was simply a tax Collector of a subordinate officer of the Nawab of Awadh. But when he (Balwant Singh) died he was a respectable and strong ruler of a vast territory distributed over four districts viz. Benaras, Jaunpur, Mirzapur and Ghazipur (which also comprised a part of the present Balia). This was not a small achievement under those very

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22. A Hindi work titled "महाराज बलवन्त सिंह और काशी का अतीत" by Banarasilal Pandey `Arya' (Benaras 1975), p.61 mentions the date and time of the death of Balwant Singh as August 22, 1770, morning. I am not aware of his source of information.

unfavourable circumstances especially when he was surrounded by a number of hostile forces all around. It was his dream to make Kāśi free from Muslim domination and to establish a Hindu Kingdom where the Hindus could pursue their religion with honour and without hindrance from the fundamentalist Muslims. The awareness of the demolition of the Viśvanātha temple by Aurangzeb in 1669 A.D. hurt him immensely and he always looked forward to an opportunity to restore the glory of Kāśī by rebulding the temple. His complete hold over Kāśī, his political strength combined with good diplomatic relations with the like-minded Marāṭhas created an ideal opportunity for the restoration of the Viśvanātha temple by queen Ahalyābai Holkar of Indore later in 1777 A.D. during the reign of his successor Chet Singh. This was his great contribution to Kāśī and the Hindu world. Though his political career was full of turmoil for himself, he was successful in creating a peaceful atmosphere in and around Kāśī in which Hindu culture grew and attained new heights. He also collected and patronised a number of poets some of whom have left notable works of literature for us. Some of such prominent literary figures, besides our poet Śankara, were : Balabhadra (a Sanskrit poet who later composed *Cetasiṃhavilāsamahākāvyam*), Raghunāth `Bandījana' (a Hindi poet who composed *Iśkamahotsava, Rasikamohana, Jagamohana* etc.) as well as his son Gokulanatha (the author of the works *Nānârthakośaratnamāla* and *Cetacandrikā* etc.), Mukundalāla and Bhikhārīdāsa. Almost all these poets survived Balwant Singh and some of them later adorned the court of Rājā Chet Singh (1770-81 A.D.).

Our poet Śaṅkara, in his another significant work *Śaṅkaracetovilāsa-campū*, showers high praise on Balwant Singh for his contribution towards restoring the ancient religious glory

of Kāśi at a time when the people were fleeing this city due to aggressions of Muslims, by establishing the rule of law in the city and by providing safe living conditions for the Hindus :

यवनपवनपातक्लान्तकाशीनिवासी
जन इह न हि वस्तुं गन्तुमेव क्षमः स्यात्।
कथमपि बलिवण्डो विन्ध्यवत् स्थैर्यशाली
यदि न भवति वेगादन्तरा चान्तरायः।।

(śl. 47 on an unnumbered folio), see also Appendix p.155

"Tormented by the tornadoes of the repeated Muslim aggressions, the peace-loving people of Kāśī were incapable of residing in this city and deserting the town seemed to by the only alternative left to them.

How could they have continued to live in this city and survived, had not king Balwant Singh stood in the midst as an unshakable Vindhya mountain obstructing the force of tornado and taking the people under its protection ?"

The *Cetasiṃhavilāsamahākāvyam* of Balabhadra also praises the prowess, statesmanship, sense of justice, adminstrative capablities and the popularity of Balwant Singh with his subject in highest terms. The following verses taken from the canto IV of this Kāvya shall aptly demonstrate this :

विबुधानन्दमाधत्त प्रकाशबहुलैर्गुणैः।
मनसारामजन्माऽसौ रत्नैरिव महार्णवः।। 23।।

प्रतापार्क–यशश्चन्द्रौ युगपद् भासयन्नयम्।
सतां वक्त्राम्बुजं चक्रे विकसत् संकुचद् द्विषाम्।। 24।।

सेनाश्वचरणक्षुण्णैः परागैर्भूसमुत्थितैः।
धूमायितः प्रतापाग्निस्तस्याधाक्षीद् द्विषां पुरः।। 25।।

दिग्दन्तिदन्तस्तम्भेषु गुणैरालम्बयन्निजैः।
जगत्संतापनुत्यै सत्कीर्ति-मुक्तावितानकम्।। 26।।

रामे सीतेव रक्ता या जनताऽस्मिन् हृदा तदा।
प्रतापानलमध्येऽपि नाप तापमपापधीः।। 27।।

सहस्रनयनश्चारैः सहस्रभुजभृद् भटैः।
सुरासुराधीश्वरयोः श्रियमेको बभार सः।। 30।।

तस्मिन् अवति गां धर्मात् कोऽपि कस्य न किञ्चन।
जहार किन्तु सर्वेषां स एकोऽभून् मनोहरः।। 31।।

(Quoted from the thesis of Sharda Kumari [Vide p. 47, note 20] in a highly emended form)

It was during the time of Balwant Singh that the concept of *Kāśīrāja* was revived. Though he spent most of his time expanding, consolidating and strengthening his empire and was not annointed or coronated as a real king, yet he was readily accepted as a 'Kāśīrājā' (a title going back to Mahābhārata) since he was the first Hindu king ruling over the *Janapada* of Kāśī after Jayacandra, the last Gahadwāl-Rāthore ruler of Kannauj-Kāśī when he fell fighting against Mohammed Ghori in 1193 A.D.

(b) Rājā Chet Singh (1770-81 A.D.)

After his death in 1770 his son Chet Singh was coronated with great fanfare in the fort of Rāmnagar as *Kāśīrājā* and right since that time to this day the descendents of this family or the successors to the throne of Balwant Singh-Chet Singh are known

as 'Kāśirājā', although they are now divested of almost all of their royal privileges. The Kāśirājā is held as a living embodiment of Lord Viśvanātha and wherever he goes, the cheering crowd hails him with the cry of 'Har Har Mahādeva'! He can thus be compared with the Rājā of Puri who is regarded as 'moving' (*calantī*) Viṣṇu, an embodiment of Lord Jagannātha.

Chet Singh was an able and just ruler. He has been referred to by Śaṅkara as 'an Ocean of magnanimity' (*pārāvāram udāratāyāh.*); a person who brought back the people of Kāśī to life (*'saṃjīvanam janatāyāḥ*)' and in whose lawful regime the people were leading a happy and peaceful life (*yaṃ prabhum avāpya vidhiviracitarītayo nirītayaḥ prajāḥ prajanayanti mudam*). He had inherited a large kingdom from his father and the ministers and officers who had worked under the able guidance of his father Balwant Singh (e.g. Avasān Singh, Bhāirām) were still there to manage his estate. He was not an expansionist like his father. As a ruler his prime concern was to consolidate the state that he had inherited from his father and to administer it efficiently. Further, as the first coronated 'Kāśirājā' he was expected to patronise art and literature and to revive the cultural glory of Kāśī. He would have accomplished both these tasks with ease and success had he not fallen pray to the discords in his family and to the ever increasing, insatiable greed of the East India Company.

Balwant Singh had two wives. Gulāb Kunwar and Pannā the former belonged to the caste of Bhumihars and the latter to the Rajputs or Thakurs. Gulab had only one daughter and no son whereas Pannā had two sons named Chet Singh and Sujān Singh.

The Bhumihars were not in favour of Chet Singh becoming the successor of Balwant Singh because they feared that, sooner or later, this would mean the end of Bhumihar (Brahmin) rule over Kāśī and the state would slip into the hands of Rajputs. Balwant Singh was well aware of these feelings of the members of his clan and in order to satisfy the wishes of his Bhumihar family members, he had adopted his nephew Maniār Singh as his son and had declared him his future successor. But Chet Singh had one Avasān Singh, a Bhumihar on his side as his guide and helper who wielded considerable power in the regime of Balwant Singh as his main Diwan or quasi Chief Minister.

Since British were the main military power in those days, Avasān Singh sought their support and with the tacit support and blessings of Warren Hastings, the Governor General of E.I.C., Chet Singh ascended the throne immediately after the death of his father while Maniār Singh was still busy in carrying out the obsequies of Balwant Singh. The new ruler of Benaras hardly imagined at that time that this would make him entirely dependent upon the mercy of the British even for his existence.

The first few years of the reign of Chet Singh however were marked with very cordial relationship between the Rājā and the Company. Upon ascension of Chet Singh to the throne of Kāśī, the Bhumihar group of the family of Balwant Singh got annoyed. It approached Shuja-ud-daula, the Nawab of Awadh— who was still politically and legally the overlord of the estate of Balwant Singh– with the request to derecognise Chet Singh as a ruler and to dispossess him of his territory; but the Nawab was pressurised

by Warren Hastings not to do so. It is reported that the Nawab marched towards Benaras in 1771 to take stock of the political situation there and to make a personal assessment of Chet Singh as a ruler. Avasān Singh, the chief Diwan of Chet Singh met the Nawab half-way while he was on his way to Benaras and was camping at Jaunpur, and by his great diplomatic skills won the Nawab in favour of Chet Singh. He accompanied the Nawab of Awadh to Benaras where a warm welcome was accorded to him in the fort of Ramnagar and he was presented with a purse (*thaili*) containing Rs. 1.25 lacs. The Nawab was so pleased with the sweet temperament and submissive attitude of Chet Singh that he recognised him as the real successor of Balwant Singh in an open court and also asked his son Asaf-ud-daula to change turbans with Chet Singh, an act which was to symbolise a deep bond of friendship between the two.

In 1773 when Shuja-ud-daulā wanted to increase the payment of tribute by Chet Singh to the Nawab from 22 lacs to 32 lacs, he was successfully prevented by Warren Hastings in his attempt who, in lieu, received from the Rājā the favour of transacting duty-free trade in the territory of Benaras for his Company.

After the death of Shuja-ud-daula in early 1775 A.D., the Company exerted pressure on the new Nawab Asaf-ud-daula to relinquish claims over the territory of Benaras to which the weak Nawab agreed much against his wishes and the sovereignity of Benaras was perpetually ceded to the British in the treaty of Faizabad (May 1775).

The British now fixed the tribute of the Benaras Rājā (to be paid to the British) at Rs. 23, 40, 250/- per year. It was assured to the Rājā that there would be no further demands from the side of the Company if the Rājā fulfilled his revenue obligations. In an agreement signed between the Company and the Rājā in 1776 A.D. he was also granted rights to administer civil and criminal justice, to maintain a police force and to issue coins under the acknowledged sovereignty of the Company. The Nawab of Awadh had previously denied these rights to Balwant Singh and Chet Singh.

Chet Singh soon consolidated his position as a ruler, paid attention towards his army and tightened his administration by appointing his trusted men on the key positions. He gave a clean and just administration to his subject. In 1776 his Muslim feudatories in Jaunpur revolted and destroyed many temples. When negotitations failed, Chet Singh suppressed the revolt with the help of his Rajput army. His peaceful regime and the well administered state also paved way for the reconstruction of the Viśvanātha Temple in 1777 by Ahalyābai Holkar, the Maharani of Indore. He also had plans to drive away the British from Bihar and Bengal with the help of Marathas with whom he secretly corresponded but the Marathas were not in a position to help him due to their internal disputes and unfortunately these internal quarrels were going on in the family of Chet Singh too which prevented him from becoming a mighty sovereign.

Avasān Singh, the chief Diwan of Chet Singh who had helped him acquire the throne of Kāśī in 1770 soon fell in disgrace with the Rājā due to some of his activities which the Rājā thought were detrimental to his interests. He was dismissed from his office

in the year 1772 and had to pass five years in great ignomy.[23] But since he had good relationship with the officers of the East India Company including Warren Hastings whom he used to meet regularly during the last days of Balwant Singh in order to gain support for Chet Singh, the Company interfered on his behalf and Rājā Chet Singh was prevailed upon by Warren Hastings to grant him the Jagir of Saidpur-Bhitri in Ghazipur dist. in the year 1777.

In the next year (1778) a demand was made by the Company to the Rājā to pay an additional sum of Rs. 15 lacs over

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23. See *Balwantanāmah* by Khairuddin Ilāhābādi, Trans by Curven. Allahabad 1875, Pp. 70-74. The main reason for estrangement of Chet Singh from Avasān Singh is said to lie in the feeling of caste-superiority of the latter (a Bhumihar Brahmin) who considered himself to be superior to Chet Singh (son of a Bhumihar father but a Rajput mother). The family members of Balwant Sing (including his first queen Gulāb) and the Bhumihar lobby had not yet reconciled themselves to the fact of a half-Bhumihar inheriting the kingdom of Balwant Singh and the throne of Kāśī. Many of such disgruntled elements even regularly approached the officers of the Company with the request to intervene in their favour. In 1772 when the wife of Sujan Singh, the younger brother of Chet Singh, died, the Bhumihar family members of Chet Singh decided to boycott the feast which was to be arranged in the honour of the departed soul on the 13th day after her death as per Hindu customs. Chet Singh hoped and believed that Avasān Singh (a Bhumihar), who was his most trusted officer and the chief Diwan with whom he had long years of personal friendship and who had helped him to get the throne of Kāśī, whould make all efforts to persualde the Bhumihars to participate in the feast. But he feigned headache and stayed away from the feast which made Chet Singh very angry with him. When Avasān Singh came to know of the wrath of the king, he immediately left for Murshidabad (Bengal) and met Warren Hastings. The property of Avasān Singh at Rāmnagar was attached to the royal court. King Chet Singh was fortunately later helped by Maniār Singh (the adopted son of Balwant Singh and the heir-designate to the throne) to overcome the problem of boycott by the Bhumihars and through his efforts a concord was reached between Chet Singh and his Bhumihar family members.

three years (i.e. Rs. 5 lacs per year) on the pretext of sharing the expenditure of the English-French War, though this demand went against the provisions of the agreement between the Rājā and the Company (in which it was assured that the Company would not make any further demands from the Rājā over and above the annual tribute of Rs. 23, 40, 250/-) and though the war expenditure in those years with the defeat of the French already a *fait accompli*, was excessively high. The Rājā, who took this demand as an undue act of blackmail from the side of the Company reluctantly paid only Rs. 1 lac to the Company, which was personally pocketed by Warren Hastings, and expressed his inablitity to meet further demands of the Company. This sowed the seeds of discord between the Rājā and the Company which ultimately resulted in the ouster of Chet Singh in 1781 A.D.

In August 1778 Warren Hastings again pressed Chet Singh to 'contribute to the War fund' of the Company. Upon his flat refusal to pay money, Warren Hastings levied a fine of Rs. 50/- lacs on him and threatened to send a garrison of British army to capture the city and the Rājā. The Rājā sent his younger brother Sujān Singh to meet Mr. Cote of the British army in Bihar and to explain him the case from the Rājā's side. Mr. Cote found sufficient reason in the explanation of Sujān Singh but demanded the payment of some gratification for his officers plus the outstanding amount of Rs. 1/- lac for his friend Munroe which had been promised to him by Balwant Singh. The clash was avoided.

In 1780 Nānā Fadanawīs (the Maratha Minister), the Nawab of Awadh and the Rājā of Benaras secretly hetched a plan to launch an attack on the British in Bengal but the plan did not work out.

Warren hastings, one of the most greedy and corrupt[24] British officers of those times, continued to write threatening letters to Chet Singh throughout the years 1780-81 taking the non-payment of the demanded money of Rs. 15/- lacs and the fine of Rs. 50/- lacs as an excuse.

In September 1781 he marched towards Benaras with a well equipped army and stayed in the Garden of Madhodas (Madhodas ki Baghia, presently known as Radha Swami Bagh). He sent a letter to Chet Singh through one of his generals charging Chet Singh of revolt and treason against the British and reiterating his demand of money. The Rājā sent the reply of this letter refuting the charges and expressing his financial inability to meet the exorbitant demand of the Company. Two citizens of Benaras (Chetrām and Allāuddin) purchased by the company by granting favours who had accompained the British officers to the royal court and who grossly misbehaved with the Rājā, were killed by the angry courtiers. Maniār Singh advised the Rājā to send his troups to arrest Warren Hastings but his Diwan Sadānand opposed this view and advised the king to solve the issue by peaceful negotiations.

In the meanwhile some treacherous citizens of Benaras, the opponets of Chet Singh, approached Warren Hastings and contributed a great deal towards escalating the tension between Chet Singh and Warren Hastings which resulted in Warren Hastings sending two Battalions of his army under his trusted officers to capture and arrest Chet Singh in the morning of the

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24. Upon his return to England he was impeached by the British Parliament for 170 charges of corruption (and, as could be expected, acquitted, mainly on the basis of the testimonials issued and signed by some Pandits and Maulavis of Benaras who had received favours from him !).

16th of August 1781. The Rājā was present at this time in Shivālā (a temple complex on the bank of Ganges) which also housed the revenue office of the state. This was a Monday of Śrāvaṇa month. Chet Singh had just completed his morning worship of Lord Śiva and was looking to his office business when the whole building was surrounded by the British soldiers. The guards of Chet Singh, though small in number, prevented British Generals from entering into the temple complex and in the ensuing scuffle three of the four Generals of the British army were killed.

The news that the British had sent an army to capture the Rājā of Benaras and the rumour that the Rājā had been arrested spread like wild fire in the city of Benaras and almost the whole city rose in rebellion against the British. Thousands of citizens ran with primitive weapons in their hands towards Shivālā and encircled the British army which suffered very heavy losses. The Rājā who was concerned about the safety of his palace and family members quietly left for Rāmnagar fort situated on the other (southern) side of the Ganges by boats. A number of British were killed by the revolutionaries in the city. By evening the situation became very bad for the British.

When Warren Hastings came to know of the set-back of the British army and a revolt in the city he first asked Avasān Singh (who had been the chief Diwan of Benaras for long years but had now crossed over to the British) to control the revolt and to pacify the citizens. But when the efforts of Avasān Singh bore no results and he learnt from his informants that Maniār Singh is pressing Chet Singh to arrest him (Hastings) he decided to flee from Benaras stealthily and ordered a hasty retreat. The soldiers hurriedly loaded their military articles on horses and elephants and

fled towards Chunār.[25] It is said that in order to escape the notice of the soldiers of Rājā, Warren Hastings clad himself like an Indian Woman and fled in a palanquin used by the ladies of those days. The fort of Chunār was under Chet Singh but its commandant, won over by the Company, sided with the British. The small building in which Warren Hastings stayed in the fort of Chunār still exists with a sun-watch on its southern side and an inscription in English at its entrance on the front-wall which bears testimony to this historical event.

Chet Singh placed Ramnagar in the care of his trusted Officer Rāmjīvan and left for Fort Latifpur (Ahiraurā) with queen mother Pannā. After getting reinforcement from Mirzapur, the British were successful in capturing the fort of Rāmnagar after a few days under very heavy losses. Warren Hastings summoned more troups from Kanpur under Col. Markham to capture Chet Singh alive but could not succeed in his design. After about 18 days of fierce military engagements in Latifpur and Patita, the fort of Latifpur was captured and destroyed with the help of certain dissidents who sided with the British but the Rājā had already left secretly for Vijayagarh with his mother Pannā. However, he did not stay there for long and left for south after leaving the fort in the care of his mother under the command of two of his most trusted generals. After about a month of the fall of Latifpur, in the middle of October 1781, Vijayagarh was also attacked by the

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25. It is believed in Benaras that the soldiers of Hastings packed their articles so helter-skelter that they put saddles on their elephants and *haudāhs* on the horses which is borne out by the following *vers de societe* current among the local people :

घोड़े पर हौदा औ' हाथी पै जीन।

काशी से ऐसे भागा हेस्टीन। (Variant : रातों रात भाग गया वारेन हेस्टीन)

troups of Hastings which had a strength of forty to fifty thousand soldiers, This was the same fort which had originally been built by Vijayacandra of Gahadwāl dynasty and which later fell into the hands of Chandellas from whom it had been captured by Balwant Singh.

It is recorded that the British did not meet with any success for long time though the local Chandella Thākurs lent them their full support. Major Popeham who was in command then took recourse to a deceitful act upon secret orders from Hastings. He sent words to the queen mother that the British wanted truce with the Rājā and were prepared to lay down their arms. Upon the pretext of negotiating the conditions of peace, the generals entered the fort and the queen mother was taken aback when she realised that the main intention of the British was to arrest her and not to negotiate a peace treaty. She scolded the British for their deceitfulness and falsehood and it is said that when the British soldiers tried to force their entry into the palace where she was standing on the window above, she threw some of her valuable ornaments and jewellery into a pond below and while the soldiers ran to pick it up, she turned round and escaped with some of her trusted maid servants through a tunnel. The rest of the women present in the fort burnt themselves to death and the fort was mercilessly ransacked and looted by the British who retreated with a booty of around 24 lacs. Zamindar of Siddhi and the Chandellas of Vijayagarh were later rewarded with generous land grants for helping the British.

Chet Singh could not be capured alive. He first went to Rewa *via* Agauri, then to Datia from where he proceeded to Gwalior and finally settled down probably in Agra where he spent rest of his years *incognito.* From an entry in the family ,*bahi* of a Paṇḍā of Vindhyācala it is gathered that his wife came to immerse his ashes in the Ganges in the year 1811 A.D. which should be the year of his death. The queen actually wanted to perform the last rites of Chet Singh in Varanasi but since she was not allowed to enter the city of Benaras, she performed these rites at Vindhyācala which also lies on the Ganges some 50 km. upwards.

The `Benaras Raj' of Rājā Chet Singh extnded over 96 Parghanas (sub-divisions) falling in Mirzapur, Bhadohi, Jaunpur, Ghazipur and partly in Allahabad and Balia districts. Almost the whole of this territory was annexed by the British into the ever expanding `Company Raj'. Whatever little was left, was now made over to Mahīp Nārāyan Singh, who was the son of Padmā, the daughter of Gulāb, the first queen of Balwant Singh. He was brought from Bihar and placed on the `throne' as the Rājā of Kāśī at the age of 19. Avasān Singh was made the Diwān of Benaras but he miserably failed in his administration since the citizens of Benaras never accepted him as he had betrayed his master and had sided with a foreign power. He was removed and for a considerably long time the city underwent a spell of anarchy during which the people were exploited to a maximum by the government officers and the businessmen. The British thereupon brought one Ali Ibrāhīm Khān to Benaras and made him the Chief Judge and Magistrate of the courts which the British had newly

established. Ibrāhīm Khān was an able administrator who had served under the Nawabs of Bengal and who was a personal friend of Warren Hastings. Though Mahip Narain Singh was the 'ruler' of Benaras yet he had little administrative authority now and his position was constantly weekened and undermined. The city slowly but certainly slipped into the hands of the British. Those who had helped British during their difficult days were now granted annual pensions from the treasury of Benaras as well as land and other favours by the British.

The line of successors of Mahip Narain Singh is as follows: Mahip Narain Singh 1781 to 1795 A.D.; Udit Narain Singh 1795-1835 A.D., Ishwari Prasad Narain Singh 1835-1889 A.D., Prabhu Narain Singh 1889-1931 A.D., (the munificent ruler who donated a vast track of land for the establishment of the Hindu University), Aditya Narain Singh 1931-1939 A.D. and Vibhuti Narain Singh (the present Rājā of Kāsi, 1947-).

Importance of Chet Singh for Benaras and our poet Śankara:

The main importance of the rule of Rājā Chet Singh lies in the fact that it was during the short span of some 10 years of his rule that the city of Benaras got a political identity of its own and achieved a special status as a city-state of India. The rule of a coronated Hindu King after a gap of some 600 years combined with the event of the restoration of Viśvanātha Temple greatly enhanced the Hindu consciousness of the citizens of Kāśī.[26] There

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26. Cf. *Śaṅkaracetovilāsa* (Vidyapeetha MS), I. 59
प्रलययवनमग्ना श्वेतवाराहमूर्ति - भरधरणसमर्थं नागराजं यथैव।
सकलगुणनिधानं चेतसिंहं क्षितीन्द्रं प्रशमितरिपुजालं शिश्रिये भूतधात्री।।

was a widespred euphoria which resulted greatly into an upsurge of literary and cultural activities during the reign of Chet Singh and also thereafter. He was a great patron of art and literature. Our poet refers to him as अखिलविबुधप्रतिपालकम् and compares him with Indra in this respect in his *Śankaracetovilāsacampū* (where विबुध through *śleṣa* has two meanings: 1. gods 2. scholars). In the following śloka again he compares the sabhā (court) of Chet Singh with that of Indra due to its having बुध (intelligent, learned people), गुरु (teachers, respectable persons) and कवि (poets) in the same manner as Indra's court is graced by *Budha* (the son of Tārā and Candra, Mercury), *Guru* (The teacher of gods, Jupiter) and *Kavi* (Śukrācārya, the teacher of demons, Venus):

बुधगुरुकविवृन्दैः या सुधर्मासधर्मा
दिगधिपतिमहीशैः सेविता भूमिदेवैः।
विलसति खलु तस्यां शक्रवच्चेतसिंहः
क्षपितरिपुतमस्को भास्कराभस्तदैव (सदैव)।।

I. 58

Chet Singh is also credited to have started the tradition of the dramatic performances of the episodes from the Rāmāyaṇa (e.g. *Nāk-kaṭaiyā, Bharat Milāp*) and the Bhāgavata-Pur. (e.g. *Nāg Nathaiyā*) in the different parts of the city of Benares. The now world-famous *Rāmalīlā* of Ramnagar also owes its origin to him.

The martyrdom of Chet Singh instilled a feeling of self-respect and nationalism in the hearts of the people of Purvāñcala (Eastern U.P. and the adjoining parts of Bihar) and inspired them

(especially the residents of Balia) to take weapons against the British a few decades later (1857 A.D.).

There is absolutely no doubt as to the fact that the poet Śaṅkara lived in Benaras to see the rule of both Balwant Singh and Chet Singh. It lies beyond doubt that he composed his *Gaṅgāvataraṇa-Campū* during the reign of Balwant Singh because the year of the completion of this work, whether 1749 A.D. or 1759 A.D., falls within the period of the rule of this king. But since he does not refer to Balwant Singh in any manner in this work, it looks certain that at this time he was neither a Court-poet of Balwant Singh nor was supported by him in any way.

The situation changes completely in his second Campu work, which he names *'Śaṅkara-cetovilāsa'* inserting very cleverly his name into the title and also indicating a close bond between him and his patron Chet Singh. In the Colophones of each of the three available *Ullāsas* of this work (of the Oxford MS No. 121b) the author proudly makes a reference to the encouragement (i.e. patronage) that he has received from the king Chet Singh (*supra*, p. 3-4). His close association with Chet Singh from the very beginning is further proved by his composing a drama proposed to be enacted at the time of the coronation ceremony of the Rājā and some of his other poetic works, fragment of which are contained in the MS No 24792 of this Vidyapeehta. However, since no complete manuscripts of these works have come to light and the Oxford MS too contains only the first three Ullāsas dealing with the activities of Chet Singh immediately following his coronation,

it is very likely that he was probably not able to complete these works due to his premature death.

12. Gratitude

It is my pleasant duty to record here my deep sense of gratitude to all those Institutions and persons who have helped me in preparing this critical edition of a hitherto unknown work. Late Shri Dhunnūram Yādav of Varanasi who preserved the manuscript of this work in his family for many years after procuring it from some Maharashtrian family and supplied the manuscript to the Vidyapeetha deserves our special thanks in this regard. My next thanks are due to Mahārājā Shri Vibhuti Narayan Singh Ji Deva, the Kāśīnareśa, to Prof. Gnoli and the Librarian of the Kashirājā Trust of Ramnagar who have very kindly made me available a photocopy of the K manuscript of this work.

I express my sincere gratitude to the authorities of the India Office Library too, who readily and promptly supplied a photocopy of the MS of this work preserved there.

I thank the Curator of this Vidyapeetha as well who placed all the manuscript material at my disposal and cooperated in many ways.

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I would be failing in my sacred duty if I were to forget the selfless services of Shri Abhirām Tripathi, the extremely gentle and submissive proprietor of Shakti Printing Press who has spared no pains and shirked no expenditure, against all principles of commercial gains, to print this work as neat and as correct as humanly possible at Allahabad.

□ □ □

॥ श्रीः ॥

अथ श्री बालकृष्णसूनुशङ्करदीक्षितविरचिता

॥ गङ्गावतरणचम्पूः ॥

प्रथम उच्छ्वासः

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[१]गलद्दानकीलालकल्लोलिनीभिः
परिप्लाव्य गण्डस्थलीं[२] लोलमौलिः ।
हसन् हासयन्नेकङ्गाधरं यः
समव्यादभव्याद् भवानीतनूजः ॥ १ ॥

प्रविकासिताब्जषण्डः प्रत्यूहध्वान्तखण्डने[३] चण्डः ।
भुवनाभयकर[४]दण्डः स जयति विघ्नेशमार्तण्डः ॥ २ ॥

एकं स्तनं धयन्नपि तिर्यग्वलनोर्ध्वशुण्डयेन्दुसुधाम् ।
वरदानवदान्यकरः किरतु स विघ्नान् द्विपेन्द्रास्यः ॥ ३ ॥

परीरब्धां स्थाणुं[५] निज[६]समधिकारुण्यकलितां
त्रयाणां देवानां त्रिगुणपुरुषार्थौघफलिताम् ।
हरन्तीं भक्तौघे भवभुजगदष्टे विकलताम्
हिमाद्रावुद्भूतां निजहृदि भजे कामपि लताम् ॥ ४ ॥

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१. लसद्° DKS (The initial ग is additionally preferable because of its being the bījamantra of Gaṇeśa)

२. स्थलीः G

३. प्रत्यूहव्यूहदारणे G

४. भुज for कर G

५. परीरब्धां स्थाणुं missing in G

६. °स्तुतिज G

कूजत्कोकिलकाकलीकलरवा पीयूष[१] बद्धादरा
मृद्वीकाविलसद्रसौघगरिमा माधुर्यधुर्योद्धुरा।
उन्मीलन्मधुमाधुरीपरिचिता मुग्धाङ्गनाजल्पना-
कल्या कस्य भवेन्न काव्यरचना मातः कृपातस्तव॥ ५॥

वेगात्पूरितसिन्धवः सुजनतामुक्त्यङ्गनाबन्धवः[२]
पापालीपतनान्धवः सुरवधूहारावलीबन्धवः[३]।
आत्मज्ञापनबिन्दवः कलितमस्तोमोद्धताविन्दवः
स्वः[४] स्त्रीक्रीडनकन्दवस्तव मुदे[५] गाङ्गाः पयोबिन्दवः॥ ६॥

वन्दे सुबन्धुबाणौ कविसम्राट्कालिदासभवभूती।
शेषाशेषमुखादिव येभ्यो वाणी सहस्रधा समभूत्॥ ७॥

वल्मीकभूहरगिरिं[६] वन्दे कविकाव्यकन्दभुवम्।
यन्मुखकन्दरनिर्गतवाग्जाह्नवी पुनाति[७] जगत्॥ ८॥

वन्दे सज्जनसङ्घं येषामुपकारकारिणी वाणी।
भूषयति क्ष्मावलयं गां गमिता गाङ्गधारेव॥ ९॥

फल्गुमपि वल्गुवचनं स्वानुगतं गौरवान्वितं तन्वन्।
संयुक्तवर्णरचनां[८] तुलयति न कथं कथं सुजनः॥ १०॥

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१. पीयूष missing in G
२. Omits बन्धवः G
३. बन्धनः for बन्धवः G
४. स for स्वः G
५. सुखकराः for तव मुदे G
६. हरिगिरिवल्मीकभुवं G
७. पुनातु G
८. तुलनां G

कर्णपथेषु नयन्ति न धन्यानां पण्डितंमन्याः।
सरसोक्तीः किमु केका भेकाः शृण्वन्ति वाचाटाः ॥ ११ ॥

काव्यसुधासुस्वादः खलसंघेनानुभूत एव स्यात्।
यदि नानारसरसने रसनेर्ष्यादोषदूषिता न स्यात् ॥ १२ ॥

वसुधाकाव्यसुधाब्धौ खलसंघेनाशु मग्नमेव स्यात्।
दैवाद्यदि[१] तद्दोषान्वेषणतुम्बीफलान्वितं न स्यात् ॥ १३ ॥

विलसतु खलेषु खलता खलतावत्तापमुपनयतु[२]।
एषा च या[३] सुजनता जनतापहरा प्रकाशिता[४] भवति[५] ॥ १४ ॥

नानाश्लेषवती सुरूपकयुता मिथ्याविरोधान्विता
संख्याता परिसंख्यया परिकराक्रान्तातिरेकान्विता।
नित्यं तद्गुणसंगता ललितयुक्[६] नानोपमासम्मता
मुग्धा चन्द्रमुखीव कस्य च महत्पुण्यैर्भवेद् भारती ॥ १५ ॥

बहुतररसहीनं भूरि दीनं वचोभि-
स्तदपि हि मम काव्यं नव्यमित्यादरेण।
भवभवभयभङ्गानङ्गदासङ्गिगङ्गा-
स्तुतिरिति बुधसङ्घास्तूर्णमाकर्णयन्तु ॥ १६ ॥

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१. omits दैवाद्यदि G

२. मपनयतु D

३. omits एषा च या G

४. प्रकारशिता D

५. Between śloka 14 and 15 the MSS KSV have the following additional verse : कथमपि कलहंसैस्साकमाधूय पक्षान्, सपदि समुपयातो (v.l. समभियातो) मानसं वायसौघः । दरदलितमरन्दासारमाराद्विहाय, क्वचिदपि निजभोज्यान्वेषणोत्कः किलास्ते ॥ This verse is found to have been incorporated in the MS L as well at a later stage on the lower margin of the folio.

६. omits °तयुक् G

आसीदासीमक्ष्मावलयरक्षणदीक्षाविचक्षणः, क्षपितारातिततिततिमिस्त्र[१] मुण्डपुण्डरीकताण्डवितयशःकासारः, कुटिलकौशिकगणान्धीकरणमहौषधिः,[२] रिपुग्रीष्मदिवससंतापभीष्मः प्रचण्डदोर्दण्डाविर्भवत्प्रतापमार्तण्डः सुहृत्कैरव[३]-विकासाह्लादितसज्जनक्षत्रनक्षत्रपरिकलितचञ्चद्द्विजचकोरपारणाकारणी[४] भूतामृताशययशःसुधाकरः सकलकलाकलितः *सर्वजनरञ्जनचातुरीधुरीणतासमासादितराजराजोपनामता नतारिमण्डलमुकुटमणिमरीचिनिचयचमत्कारचर्चितचरणनखमयूखप्रकरतिरस्कृतेन्द्रचापसंपत्संपादिताद्भुततमतमःपाटनकरसहस्रकरकरप्रकाशप्रकाशितसिंहासनधरणिपरिसरः अनवरतवितरणजलतरलतरङ्गिणीनिर्वापितवनीपककुलदारिद्र्यानलज्वालमालोल्लसितकीर्तिलतावितानसंछादितब्रह्माण्डमण्डपः ब्रह्माण्डमण्डपाडम्बरविष्टम्भस्तम्भायमानभुजदण्डः* सगरो नाम।

यस्मिन् महीमण्डलमनुशासति कुटिलता ललनालकेष्वेव, सकलङ्कता चन्द्र एव, निष्कामत्वं मुनिजनेष्वेव, कुटिलान्तःकरणत्वं कम्बुषु, लघुगणनं प्रस्तारेष्वेव, भुजङ्गप्रयातं छन्दस्येव, वृश्चिकस्थितिः राशिचक्र एव, हृदयस्फोटो दाडिमेष्वेव, त्वगुद्दलनं[५] भूर्जेषु, सूचीभेदः कञ्चुकादीनाम्, अधररसिकत्वं कामिजनेष्वेव, नीचसंसर्गो जलानामेव, विग्रहः समासेष्वेव, कर्णपीडनं महाभारते, नपुंसकत्वं शब्देष्वेव[६], निपातश्रवणं व्याकरणे, सन्निपातश्रुतिर्वैद्यकशास्त्रे, निष्ठुर[७]ताडनं लोहेषु, चञ्चलत्वं विद्युल्लतासु, निःसारत्वं शरदभ्रेषु[८], भ्रमणशीलत्वं

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१. श्र D, omits स्र G
२. भि for धि G
३. omits व of कैरव G
४. ण for णी G
— G omits the whole portion from सर्वजनरञ्जन to भुजदण्डः
५. गुच्छलनं DL
६. Replaces नपुंसकत्वं शब्देष्वेव with नीरसत्वं श (ष)ण्ढेष्वेव, G
७. निश्वर L
८. भेषु L

भ्रमरेष्वेव, भयभीतत्वं पक्षिषु, अग्निसंनिपातः पतङ्गनामेव, जलसंनिपातः क्षेपणीनां, कूपसंनिपातो घटानामेव।

यस्य च—

प्रत्यर्थिप्रथमानकम्पनकलाकौशल्यशिक्षाप्रदः
संख्ये सम्मुखवैरिविग्रहगृहस्थायी परासृग्जलैः।
संग्रामाध्वर[१] दीक्षितोऽवभृथभृद्दातुं[२] द्विजेभ्यो धनं
कोशस्थानमुपैति निर्मलतरः सच्चन्द्रहासः[३] करे॥ १७॥

यस्य प्रौढप्रतापोर्जितगतिविजितस्तेजसां राशिरर्क-
स्ताम्यत्यन्तःसमुद्रं भ्रमति च परितो दिग्विमूढः समन्तात्।
यत्कीर्तिस्तोमसोमस्त्रिभुवनमखिलं पूरयन् स्व[४] प्रभाभि-
स्त्रासात् संक्षीयमाणं विधुमपि धिनुते स्वप्रकाशार्पणेन[५]॥ १८॥

सा सभा यस्य सारैव वरैः साधुगतैः न सा।
सा नतैरभिसारा वै वैरासा कामभासंसा[६]॥ १९॥

(पद्मबन्धः)

स हि सकलवसुमतीं वशीकृत्य *निजभुजदण्ड-प्रभवत्प्रतापमार्तण्डप्रविकाशितमित्रततिपुण्डरीककुलसंशोषितारिजातजम्बालसुरचितसत्पथः नयोपार्जितपाथोधितनयाकृतार्थीकरणसमर्थोऽर्थवानिमममर्थं

१. धूर G
२. दातं G
३. omits सच्चन्द्रहासः G
४. omits स्व G
५. धिनुतस्तर्पणेन G
६. This verse appears in a very corrupt from in G
* G Omits the whole portion from निज...... to....... पिता,(verse 20, p.6)

विचिन्तयामास—जडजां चञ्चलामप्येनां कृतार्थयामीति। ततश्च वामदेवादिशिष्टवरिष्ठगरिष्ठैर्वसिष्ठादिभिः संमन्त्र्य सप्तिसप्ततन्तुं प्रारब्धवान्। ततश्च कार्तस्वरविचित्रपवित्रनानाविधान्ननिवहपर्वतान् सर्वतः दधिदुग्धघृतमधुमधुररससप्तकुलाः[१] कुल्याः समकल्पयत्। कनकरथहयनगजगजघटाः[२] संपादयामास। ऋषि[३]वर्यधुर्यसंप्रेर्यमाणः पुण्याहे कनकलाङ्गलाग्रैर्यज्ञभूमिमुल्लिख्य लेखाधिप[४]कल्पोऽनल्पमण्डपमुपकल्पयामास, अनेकजातरूपसुरूपयूपसमूहान् समुत्थापयामास, विचित्रवर्णपर्याणपर्याणितं [५]श्यामैककर्णम् अर्णवोत्थमिव शुद्धवर्णं चतुरङ्गविचित्रगमिव विचित्रगं तुरङ्गममामुमोच।

पिता*यदा मखकरणे समुत्सुकस्तदाज्ञया ययुरभितः[६] समन्ततः[७]।
बलान्विताः षडयुतसंख्यया मिताः सुतास्तदा सगरमहामहीभुजः॥ २०॥

अपि च—

छद्मकर्मकरणे महादरस्तं जहार तुरगं पुरन्दरः।
तन्निबध्य कपिलाश्रमेऽश्रमान्निर्ययौ[८] गगनवीथिकाश्रयः॥ २१॥

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१. कूलाः

२ हयनगजगजयपराः D

३. शर्षि (for ऋषि) L

४. The MS D breaks off at this place since folio 5 is missing in it. It re-starts with the second pāda of sl. 25.

५. This (श्या°) is an editorial conjecture for the reading त्रया° of L, the only MS transmitting this portion of the text.

* G Omits the whole portion from निज—(p.5) upto...... पिता.

६. थयुमभितः L

७. समभ्ययुः L, G has correct reading.

८. निधाय G

९. श्रमा तात्पर्य G

अपि च–

परिभ्रामं भ्रामं चतुरतुरगा[१]न्वेषणपर-
श्चखानाधो भूमेः सगरसुतसंघोऽघकलितः।
परिप्राप्ते काले कपिल[२]मुनिकोपोत्थदहन-
ज्वलज्ज्वालाजालेऽपतदथ पतङ्गायिततनुः[३] ॥ २२ ॥

यदाज्ञां समासाद्य सद्योंऽशुमानप्यगाद्वाजिनोऽन्वेषणे दत्तचित्तः
तदा पूर्वजानामुदन्वन्तमारादुदन्तं सुहृद्वैनतेयादगात्सः ॥ २३ ॥

कथं कपिलशापतो भसितभावसंभाविताः
कदा[४] त्रिदिवमाप्नुयुर्निरयवासनायासतः ।
बदस्व यदि मां दयालुरसि दीनबन्धुप्रियः
प्रियं प्रकटयन्ति हि प्रकृतिपुण्यभाजो भुवि ॥ २४ ॥

तदानीमरुणानुजः[५] करुणतया *निजपूर्वजपरिचरणपरायणान्तःकरणतया समाकुलितचित्तं चित्तान्तर्गतगुरुमखवरसंपूर्णताकामं कामाभिरामं चरणावनतिमन्तमंशुमन्तं मातृसंबन्धितया वैनतेयोऽप्यवोचत् ।*

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१. Omits र of तुरग G

२. L has कापिल for कपिल,

३. G has यिन for यित due to scribal inadvertence.

४. तदा G, कथं D

५. Both G and L read नुजो which seems to be grammalically wrong.

— Lacuna in G, which omits the whole protion from निज to अवोचत् ।

अनेकवृजिनावलीवलित[१]जीवसङ्घः क्षणात्
कथञ्चन समुद्धरेन्निरयवासनायासतः ।
कृपाङ्कुर[२]लसद्घनी निगमभावनाभावनी
कथं पतित[३]पावनी यदिह नावनीं चेदियात्[४] ॥ २५ ॥

किञ्च[५]—

कपिलनयनवह्निज्वालमालावलीढं[६]
सगरनृपसुतानां देहजं भस्मराशिम् ।
हिमनगपतिपुत्री चेत् पवित्रीयति[७] द्राक्[८]
तव सुरपतिलोकः पूर्वजानां तदा स्यात् ॥ २६ ॥

ततोंऽशुमानपि पितृमातुलाद[९]तुलं सुललिततरमुपायमाकर्ण्य[१०] वैवर्ण्य-समन्वितोऽपि त[रसा][११] रसातलचरोंऽशुमानिव[१२] तमोविनाशनायेव[१३] भूवि-

१. Omits वलि L, only G preserves the correct reading
२. कृषा L
३. पतिस L, पर्ति पायवनी G
४. °नीमभ्ययात् G
५. Only The MSS D and L have this word but it occurs not here but in the third pāda of the following verse after हिम-(i.e. हिमकिंचनगपति— etc.) where it is totally misplaced.
६. G Omits ज्वालमालावलीढं.
७. तीयति G
८. दारु G, द्राद्ध D
९. पितामामतुलाद् G
१०. Omits मा D
११. The L has an extra त between अपि and रसातल. In view of the fondness of our poet for *yamakas* and of the generally defective nature of this MS, I conjecture that it is a remnant of the word तरसा of which रसा has been lost due to haplology (i.e. because of another रसा in रसातल).
१२. चरयंशुभानि च G
१३. नाथेव L

वरमाविवेश। तत्र असंख्यसांख्यज्ञसंख्यावद्ब्रह्ममुनिदेवमुनिसिद्धमुनिसंसेवित पादपङ्कजपरागो[१] परागश्च, यस्य जनकः कर्दमोऽप्यपङ्कः,[२] यश्च नन्दितदेवहूतिरपि अनन्दितदेवहूतिः, घनश्यामस्वरूपोऽपि कपिलः,[३] आधि[४]रहितोऽपि विरचितसमाधिः, कर्दमसंभवोऽप्यपद्मः, गङ्गासङ्गोत्सुकोऽप्यसदाशिवः, सुन्दरोऽप्यमुग्धः, अपलितोऽपि पाण्डु[५]केशः, अलाञ्छनोऽपि पद्माङ्कुश[६]लाञ्छितचरणः, विरचिततत्त्वमुद्रोऽपि व्याख्याततत्त्वागमः,[७] सर्वंसहोऽपि न धरणिमण्डलं, क्ष्माभृदपि न शैलराजः, अबन्धनोऽपि समासादित[८]मुक्तिः जननीतिहरश्च[९]।

यश्च—

भवभवजडजीवान् ज्ञानहीनान् विलोक्य
प्रचुरकरुणयासौ [१०]भूतले प्रादुरासीत्।
कपिल इति समाख्यः शुद्धतत्त्वावबोधं[११]
[१२]विगलितमपि कालात् सांख्यमाख्यन्[१३] मुनिभ्यः॥ २७॥

स हि लोचनालोचनविषयः समभवत्, तदनु चरंश्चतुरतुरङ्गश्च।[१४]

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१. पशगो (श for रा) L
२. थ for प्य (कर्दमोऽथपंकः) D
३. रूपोऽपिलः (for कपिलः, haplology) L
४. आदि° D
५. पादु D, पांदु L
६. Omits श D
७. Omits ग L
८. दिस L
९. जननीतिरहितश्च L
१०. Adds redundant words 'सांख्यमाख्य द्विजेभ्यः' between असौ and भूतले G
११. शुद्धमत्ववधौधं D
१२. धि for वि L
१३. मास्थन् L
१४. चतुरयस्तु G

यश्च—

परिगतभवशोधैः शुद्धतत्त्वावबोधै-[१]
जगदपि परिनेतुं[२] मुक्तिभावं समर्थः।
अपगतभवजालं देहमालम्ब्य यत्नाद्
अगमयदथ मुक्तिं देवहूतिं न चित्रम्॥ २८॥

अपि च—

चिन्तनात् सत्त्वतत्त्वस्य मूर्तिमत्सत्त्वरूपवान्।
न्यायेन भृङ्गकीटस्य कपिलत्वमगात् किमु॥ २९॥

ततश्चरणारविन्दविगलन्मकरन्दबिन्दुवृन्दास्वाद[३] संभावितचित्तवृत्तिसंभवत्प्रेमवाहपुलकिततनुः —

अथ तमभिससार प्रेमभावावबद्ध-
प्रकथितपुलकौघः साञ्जलिः[४] सावधानः।
अनमदथ[५] धरिण्यामंशुमान् तत्त्वदातृ-[६]
स्मरणगततमस्को भास्कराभो[७] बभूव॥ ३०॥

ततः—

तदाज्ञामासाद्य प्रखरखुरसंक्षोभितमहीं
महीपृष्ठं तिष्ठेत्यवददथ वल्गां विधृतवान्।
पुरस्कृत्वा[८] नत्वा मुनिवरमथो वाजितिलकं
कलङ्कान्निर्मुक्तः समगमदयोध्या[९]पुरवरम्॥ ३१॥

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१. The MS D breaks off here and re-starts with नत्वा of sl. 31.

२. परिते तु, G

३. वृदात्वाद G

४. साञ्जलिं G

५. र्णा (?) for न G

६. तत्यदात्व G, दात्र for दातृ L

७. भास्करो G

८. कृत्व L (One world naturally prefer here the grammatically correct form पुरस्कृत्य !)

९. समगमयद् D

ततः—

अरुणानुजोदितमुदन्त[१]मादराद् गुरवे निवेद्य तुरगं च[२] सादरः।
सगरो महामखविधिं समाप्य वै प्रशशास भूमिवलयं रिपून् जयन्[३] ॥ ३२ ॥

अथ कथमसमञ्जाः[४] सागरो नागराणा-
मपृथुपृथुकसंघैः क्रीडमानः सरय्वाम्।[५]
जवतरजलसंघे मज्जयामास सज्जः[६]
समभवदयशोभिः कज्जलाभः क्रमेण ॥ ३३ ॥*

इति कुचरितसङ्घैः पीडयन् पौरवर्गं
विदलितबहुगर्वः[७] खर्वितास्यः प्रजाभ्यः[भिः?]।
सगरनृपतिनासौ धिक्कृतः[८] सर्वलोकः[कैः]
कथमपि निजराज्याद्वै बहिष्कारितोऽपि ॥ ३४ ॥*

स्मरन्तं तमुदन्तं तं पौत्रेणांशुमतोदितम्।
अनैषीद्बलवान्[९] कालः[१०] सगरं नगरं स्वकम् ॥ ३५ ॥

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१. मुदंगत L
२. Omits च G
३. क्षयन् L
४. कथमंगाः G
५. शरय्वां D,L
६. सद्यः ?
७. वर्गः D
८. धिकृत् G, धिकृतः L
— These two verses (śl. 33, 34) which refer to the father of Amsumān (i.e. Asamañjas), ought to have appeared after śl. 22 and not at this place because here they disturb the sequence of the events. However there is no divergence among the MSS regarding their placement. The mistake seems to have crept into the original archetype itself at some stage.
९. अनैषी G
१०. कालेस् G

इति समुदितराज्यं प्राज्यमासज्य पौत्रे
सकलगुणविचित्रे चित्रकीर्तिश्चिरेण ।
चरम[१] वयसि[२] चिन्तासन्ततिं[३] प्राप्य गङ्गा-
चरणशरण[४] भूतो भूपतिः स्वः समागात्[५] ॥ ३६ ॥

॥ इति श्री साहित्यपारावारीणकविताकान्तारकण्ठीरव-
सर्वस्वदानदीक्षाविचक्षणदीक्षितबालकृष्ण-
सूनुशंकरविरचिते गङ्गावतरणचम्पूप्रबन्धे
गङ्गाचरणशरणाङ्कः प्रथम उच्छ्वासः ॥

□□□

१. चरण G
२. वचसि L
३. सिंचितासांततिं G
४. शन्ण for शरण, L
५. भूपतिस्वस्त्यमागात्, L

द्वितीय उच्छ्वासः

●

कासरमर्दनसरसा[१] रसाधिपत्यं तनोति या कृपया।
शरणागतसुरवरदाऽवरदानवनाशिनी जयति[२] ॥ १ ॥

अथ समस्तसामन्तसीमन्तिनीसीमन्तसिन्दूरोद्धरणप्रचण्डभुजदण्डार्जितप्रतापमार्तण्डतिरस्कृतवैरियशःस्तोमसोमः सोमकरनिकरविशद[३]यशःस्तोममुक्ताफलस्तबककरम्बितदशदिगङ्गनास्तनाभोगः भोगाद्विरज्यमानमनसा[४] सहसा संस्मृतवैनतेयवचसा सुरसिन्धुसमानयनोत्सुकमनाः[५]—

अंशुमत्तुलितकान्तिसमूहोऽप्यंशुमानभवदस्य तनूजः।
रञ्जयन्निजगुणैः स्वजनौघं सज्जनाम्बुजविकासनशीलः ॥ २ ॥

मण्डलक्षितिभुजः पुरलोकाः पालनाय नृपतिं परिवव्रुः।
तं तदैव सगरात्मजराज्ये मौलमन्त्र[६]विमलाश्च सिसिञ्चुः ॥ ३ ॥

प्राज्यराज्यमधिगम्य तदासौ राजराजतुलितः परिरेजे।
शैलराजमुदयाचलमारादंशुमानिव वियत्परिभोगम् ॥ ४ ॥

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१. कासरसदमसरसा(?) L
२. This verse is entirely missing in G.
३. L writes wrongly विराद for विशद
४. L has wrongly मनासा for मनसा
५. L has wrongly सुक for त्सुक
६. मन्त्रि for मन्त्र L

स च सप्तसमुद्रामुद्रितमहीमण्डलपुरन्दरो, दरोदित[१]मनःसुमनो[२]भिराकलितः, कलितन्तुच्छिदपि विकलित[३]वैरिवृन्दः, वृन्दारकवृन्दवन्द्यमानमानसः, सम्मानितसज्जनराजहंसो, हंसोपमप्रतापसन्तापितवैरिकैरवसमूहः, समूहोल्लसितसकलशास्त्रार्थसारविचारपारावारपारीणचतुरचित्तः, चित्तान्तर्गतगङ्गावतारविचारसारविस्मृतसंसारः—

अनेकनृपमण्डलीमणिकिरीटकूटोच्छलत्
सहस्रकरभानुभिर्विकसिताङ्घ्रिपद्मद्वयः ।
प्रजाजन[४]सुरञ्जनोल्लसितराजशब्दोयश-
स्तिरस्कृतविधुस्तदा धरणिमण्डलाखण्डलः ।। ५ ।।

यश्च—

राजराज इव रक्षितसन्निधिः सुललितालकालंकृतश्च, सुरराज इव सन्तर्पितभूसुरलोकः सुधर्माश्रयश्च, धर्मराज इव महिषीप्रियवाहनः दक्षिणाशाप्रपूरकश्च, जलराज इव समुद्राभिरामः जलजालंकृतश्च ।

अपि च—

खरदूषणविप्लवेन सद्यः[५] सुजनस्थानमनामयं चकार ।
अथ वानरबद्धवार्द्धिसेतुर्न कथं स्याद्रघुनन्दनाभिरामः ।। ६ ।।

यश्च—

विमलतरवारिधारानिर्वापितवैरिवृन्ददहनः पल्लवितसज्जनावलीसलीलनवलवलीलतालास्यहास्यहेतुः द्विजचातकपोतकपारणाकारणीभूतमुक्तनवजीवन-

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१. दरोज्झित G

२. °मनाः सुमनो L

३. विकलिवैरि G

४. °प्रजाजनन S

५. संघः KL

समूहः इत्थं चामलगुणगणैः संनर्तितनीलकण्ठः घनाभोऽप्यघनाशकरः समभवत् । यस्मिन् शासति धरणि[१] मण्डले नवरससंकुलाः वापिकाः कवयश्च । प्रचुरतरदानदाः पौरजनाः गजाश्च, चन्द्रकशोभिता रजन्यो मयूराश्च, कृष्णमुखाः कामिनीकुचाः खलाश्च, नवविकाशराजितः कुसुमसमूहः शरदृतुश्च, यस्य च प्रचुरतरवारिधाराखण्डितधर्मसेतुर्देशः शत्रुवर्गश्च,

आवर्तशुक्तियुक्ताः संभ्रमकलिताः सुरोचमानाश्च ।
देशे यस्य विशेषात्तुरगा नद्यश्च राजन्ते ॥ ७ ॥

यश्च प्रजारञ्जनचातुरीधुरीणतया तिरस्कृतपृथुनलनहुषययातिमान्धातृभरतः, भरतानुसारि[२] रामचन्द्रचरणपरिचरणसमासादितसद्भक्तिकल्पलताप्रतानसञ्छादितमानसनिकुञ्जः, कुञ्जरतुरगपतिशताङ्गचतुरङ्गवाहिनीवाहिनीसहस्रसमुच्छलज्जनपदसमुद्रः, समुद्रशायिचरणपरिचरणबद्धाशयः समभवत् प्रौढप्रतापसंभवद्यशःपूरकर्पूरपूरितदशदिगङ्गनापरिसरः, सरणिर्धर्मागमस्य, तरणिः संसारसमुद्रतरणस्य, निवासः सकलकलाकलापानां, प्रवासः सकलदुश्चरितानाम्, आस्थानं सकलचित्तचमत्कृतीनाम्, आलानं सकलसद्गुणकरिकलभानां, वनस्थलं सकलनीतिवल्लरीणां, कुलवसतिर्भारतीविभ्रमाणां, विष्कम्भः लक्ष्मीविलासभवनस्य—

बाढं प्रौढप्रतापानलबहलमिलज्ज्वालमालावलीढ-
प्रोत्तुङ्गः शत्रुनारीनयनजलसरल्लोलकल्लोलिनीभिः ।
चित्रं सद्बाहुजातः स्थगयति नितरां बाहुजान् वैरिवृन्दान्
आशाः संप्लाव्य तेषां जगति विजयते यद्यशोवारिराशिः[३] ॥ ८ ॥

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१. धणि (drop र) DL

२. भरतानुकारि G भरतानुशारि L

३. G. notes a variant reading क्षीरसिन्धुः between lines as an alternative for वारिराशिः. The reading is written in very small characters and seems to be a personal suggestion of the scribe. However it is poetically much superior to वारिराशिः since the colour of यशः (fame) is supposed to be white (whearas that of waters is blue).

यस्य च सञ्चितग्रामाः सुखयन्त्यर्थिजनं तारयन्ति प्रत्यर्थिजनं च, यत्र च परहितपवनमभिलषन्ति नागा नागाश्च, यत्र च कलोपयुक्तकपोतराजिताः प्रासादाः, यत्र चोचितपवनं सेवन्ते भुजङ्गा भुजंगाश्च।[१] यस्य च विमलतरवितरण-जलतरलतरतरंगिणीसंतर्पितवनीपककुलजेगीयमानयशः पयोधिसंभवदगण्य-पुण्यकल्पद्रुमफलकुसुमायितकुमुदकान्तनक्षत्रनिकरसंभूषितनभःपरिभोगः। यद-गणितानणिमगुणगणैर्भोगिभोगकुण्डलनानुकारिचतुरुदधिवलयितं कुवलयकुवल-यमलयजघनसारतुषारविधुकान्तरससारासेकशीतलितान्तःकरणतया पुलका-यितभूरुहतनूरुहम्—

धरणिवलये कीर्तिर्यस्य प्रकाममनोहरा,
हरगिरिचरा[२] गङ्गेवोच्चैर्जनैः परिसेव्यते।
कमलकुमुदभ्रान्त्या भृङ्गैश्चकोरगणैर्मुहु-
र्हिमकरकरभ्रान्त्या हंसैः पयोधिपयोधिया॥ ९॥

यस्य च—

सद्योषितां च गिरिजार्धहरे च राका-
कान्ते सिते त्रिदिवनायकवारणस्य।
लोकैरलोकि भुवनेषु यशोऽधिरूपं [यशोऽभिरूपं][३]
हारे हरे हिमकरे मकरे करे च॥ १०॥

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१. G. Omits the second भुजंगाश्च.

२. L has wrongly चश for चर.

३. It seems that the author intended to use here the word अभिरूपं (= similarity, resemblance, likeness) which was later corrupted into अधिरूपं, a word not yielding any sense here (and also non-existent in the dictionaries!).

यशःस्तोमे सोमे धवलयति भूवस्तुनिवहं
वकी काकं काकोऽप्यनुसरति हंसीं भ्रमवशात्।
मरालोऽतिप्रेम्णा परिसरति वेगात् परभृतं
विपर्यासे यत्नः फलति किमु कस्य क्वचिदपि॥ ११॥

इयं भिल्ली पल्लीपतिसदनगा संभ्रमभराद्[१]
गले गुञ्जामालां कलयति लसन्मौक्तिकमयीम्।
लिहन्ति क्ष्मापृष्ठं पय इति च मार्जारशिशवः
समासीद् यच्छ्लोके[२] धवलयति वस्तुभ्रमकरम्॥ १२॥

ततश्चतुरुदधिवेलाविलसदेलाविमलपरिमलाभोगसंभावितं, संभावित[३]-सुरसरिदवतरणतरणोपायसंमोदितकलिकलुषसंभवभवभवभय[४]त्रस्तसमस्तजीव-जातं, जीवनजातमिवानन्दामन्दमकरन्दसन्दोहसंभावितभूसुरभासुरं सुरञ्जितानेक-प्रजाजनजेगीयमान[५]कीर्तिलताप्रतानवितानसञ्छादितगगनाजिरपरिसरं स्वगुण-सुधासारसेकसिक्तवसुधातलचञ्चच्चक्रवालं बहुकालं पालयन्नरुणा[६]नु-जोदितमुदन्तं मनसि कृत्वा रसेन निजौरसे[७] सकल[८]प्रजार्तितमोविनाशनप्रदीपे दिलीपे प्राज्यं साम्राज्यमासज्य—

१. तराद् D
२. written समासीद्यत् श्लोके in all the MSS
३. D and L Omit this second संभावित
४. D has the corrupt reading भवमवनवचय
५. D wrongly omits य of जेगीयमान
६. करुणा L
७. निक्षौरसे L
८. रसकल D & L

इदं कार्यमार्येषु संवेद्य धैर्यान्नियम्येन्द्रियं हैमवन्तं प्रतस्थे ।
नगं चेन्न गङ्गा गमिष्य[१]त्यत्नात्तदानीं निजाङ्गानि संत्यक्तुमीशे[हे][२] ॥ १३ ॥

ततो[गतो][३]ऽनेकलोकाकुला[४]नेकनीवृल्लता[५]जालमालाभिरामोपपादान् ।
अनुल्लंघ्यकीर्तिः समुल्लंघ्य यत्नात्तदानीं स मानी हिमानीप्रदेशान् ॥ १४ ॥

मनसि काञ्चनभक्तिलतां दधत्
सरसि काञ्चनवारिजसेविताम् ।
समनुभूय सुखं सदधित्यका-
मधिरुरोह स भूमिपुरन्दरः ॥ १५ ॥

तत्र च—

विराट्सदनमिव कीचकशतावृतं सबृहन्नलं च, धृतराष्ट्रसदनमिव धात्रीशतसंकुलं, दुर्योधनसभापस्त्यमिव शकुनिकलिताक्षं, लंकापुरमिव विविध-पलाशसेवितं समेघनादं च, सुग्रीवसैन्यमिव शरभालंकृतं[६] केसरिशोभितं च, राजगृहमिव सदागजालिमनोहरं, रामायणमिव पनस-कुमुद-नल-नील-जंबुक[७]-सहितं च, रामकृतसेतुमिव नानातरुलताशिखरोपलसहितम्, असत्काव्यमिव संबद्धतुहिनं, राघवमिव सलक्ष्मणं हृतसीतं च, युधिष्ठिरसदनमिव सभीमार्जुननकुलं, कंससैन्यमिव सवकं, शक्रसदनमिव विलसद्रम्भापरीरम्भसंभावितं, धानुष्क-प्रकोष्ठमिव सगोधं, रावणसदनमिव वानरशतसंक्षोभितं, सुग्रीवसैन्यमिव गजगवयगोलांगूलसहितं, सौगन्धिकवणिक्पथमिव ससौरभं,

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१. G & L both write गमिश्यति whereas D has later corrected श्य into ष्य.
२. All MSS read here °मीषे which could be a corruption for °मीशे. However मीहे could only be the correct reading.
३. The reading ततो leaves the whole verse without any verb, hence this *Emendatio*.
४. L Omits the word कुला
५. नीवृत्लता G
६. L Writes wrongly लं for तं
७. G Strikes out the word जंबुक

भागवतकथानक[१]मिव सकृष्णसारक्रीडितं शुक[२]मुखलालितञ्च, सत्तीर्थमिव मुनितरुराजि[३]राजितं, राजगृहमिव पुन्नागकलितं, नर्तकसदनमिव सतालं निषादर्षभगान्धर्वसहितं च, मुग्धगीतमिव असुरसंग्रामरहितं निषादर्षभगान्धर्व-सहितं च—

बिभ्रतं वनमत्युच्चैः शिरसा दैवदारवम्।
मुञ्चन्तं कन्दरोद्गारैर्निर्झरैश्च सदा रवम्[४] ॥ १६ ॥

वनसमूहं पश्यन् ययौ।

कस्तूरिका मृगविमर्दन[५]पंकिलानि
भ्राम्यद्द्विरेफकुलगुञ्जितमञ्जुलानि ।
वीरुद्वलल्ललित[६]पल्लवकोमलानि
पश्यन् ययौ स मिहिकाद्रिवनस्थलानि ॥ १७ ॥

उच्चप्रपातपतितानि मरालबाल-
संचालितानि विकचाम्बुजमालितानि।
सत्सिद्धकिन्नरवधूस्तनलोलितानि
पश्यन् ययौ नृपवरो मिहिकाजलानि ॥ १८ ॥

१. Writes wrongly मक for नक L
२. सुख D, शुख L
३. Omits the word राजि L
४. In MS G this verse follows the next verse (कस्तूरिका मृग etc.)
५. विमर्दित G
६. DL read वीरुल्लतानिचय which may also have been the original reading in G because at this place six letters appear to have been suppressed first by overwriting and then by striking them off whereas the reading वलल्ललित etc. has been noted in the lower margin. I prefer this reading to वीरुल्लतानिचय because of the tautology involved in the expression वीरुल्लता (i.e. because both वीरुध् and लता mean one and the same thing, cf. 'लता प्रतानिनी वीरुत्,' अमरकोश II 1.).

दरीभिरुपशोभितो विबुधसुन्दरीभिः क्वचित्
क्वचित् प्रबलवानरैरपि च कुत्रचिद् वा नरैः ।
महामदलसद्गजै[१]र्जनितभूरिशोभोऽगजैः
क्वचिद् हरिणबालकैः क्व च हरिद्वधूपालकैः ॥ १९ ॥

क्वचिदहो कलभैश्च मुदा रवः
समरचि, स्फुटिताः सुरदारवः ।
लसति किन्नरगीतिमनोहरः
सरति गन्धवहः सुमनोहरः ॥ २० ॥

विदलिता दलिताम्बुरुहावली
गज[२]वरेण वरेण करेण च ।
सुकुमुदं कुमुदं मधुपावली
परिगताऽरिगताद् भयतो निशि ॥ २१ ॥

अलिगणो वि[३]गणय्य कदम्बकं
स्फुरितसौरभसारकदम्बकम् ।
अनुययौ सुरसिद्धवधूसरः
स्फुटितलोध्रपरागविधूसरः ॥ २२ ॥

शंखचक्राम्बुजोपेतो वनमालाविभूषितः ।
उमातातोऽपि लक्ष्मीवान् गिरिराजोऽपरो हरिः ॥ २३ ॥

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१. लसद्रजैः L

२. L राज (ग wrongly read as रा),
D also has रा which has later been corrected into ग.

३. L अलिषतोलि, D also curiously has the same reading which has later been corrected into अलिवरो.

यैश्च विविधसमुल्लसत्शिखरकूटाकरजनीलपीतहरितकपिशशोणमणिमञ्जरीनिचयसमुल्लासितेन्द्रचापचयखचितजलधरावलीविलोड्यमानगगनाङ्गणप्रसरः प्रसरत्सहस्रभानुभानुनिःसरज्ज्वालमालाजाललालितगगन[१]-तलतापनिर्वापणायेव, स्वर्गमार्गावरोहणाय सोपानपरम्परां रचयितुमिव, त्रिजगत्सर्गकारणभूतपितामहचरणारविन्दमभिनन्दितुमिव, चिरोषितनिजतनूजनिं स्वर्गापगामानेतुमिव, विधुमण्डलोच्छलितबहलसुधास्वादमास्वादितुमिव, परिवर्धितशिखरसहस्रसमुल्लसद्विन्ध्याचलसमीर्ष्ययेव, निरवलम्बगमनरविरथतुरङ्गमावलम्बनायेव, सहस्रकरसन्तापितानूरुतापनिर्वापणायेव, आगमिष्यमाणगङ्गाप्रवाहमार्गशोधनायेव, तुषारासारनिष्यन्दामन्दसन्दोहसुन्दरैः शिखरिशिखाशेखरैः शिखरैरभ्युन्नतः[२] ।

शरद्घन[३]घनप्रभाभरविभावनाभासुरैः
सुरैरुपरि सेवितैः सकल[४]सिद्धसंघावृतैः ।
वियच्छिखरशेखरैरभवदावृतं मन्थनो–
च्छलद्बहलभासुराकृतिपयोधिपूरैरिव ॥ २४ ॥

महारजतभित्तिभिः परिवृतो महानीलभू-
र्मयूखनिचयोत्करः[५] क्वचिदहो दरीदृश्यते ।
सहस्रकरभानुभिर्भुवनमध्य[६]संचारिभि–
र्घनान्धतमसोच्चयः किमु विगृह्य बन्दीकृतः ॥ २५ ॥

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१. L गनगन
२. L भ्युक्ततः
३. L द्वन
४. L सकन
५. L त्क्वरः
६. L मः य

प्रहसन् पाशिसंवासपातालं च सदानवम्।
अनेकरत्ननिकरैर्विललास सदा नवम्॥ २६॥

कैलासवासमपहाय निवस्तुकामा
यत्रास्ति शैलतनयापि सहेश्वरेण।
अम्भोधिजाजनितवाससमीर्ष्ययेव
को नाम भूधरवरं न समाद्रियेत॥ २७॥

चुम्बनेषु विविधो[१]त्सववन्तः श्लेषसंभ्रमसुखं न विदन्तः।
किन्नरा निहतराहुशरीरं लब्धुकाममनसो[२]ऽभिननन्दुः॥ २८॥

श्लेषसंभ्रमसुखोत्सववन्त-
श्चुम्बनाद्भुतरसं न विदन्तः।
किन्नराश्तुचतुरास्तुरगास्या
राहुमाप्तुमनसो हरमीजुः॥ २९॥

क्वचिदपि शुशुभेऽसौ यूथिकावीथिकाभिः[३]
क्वचिदपि कुसुमौघैर्मल्लिकावल्लिकाभिः।
तटभुवमभिरेजे सुन्दरीभिर्दरीभि-
र्विमलसलिल[४]पूरैर्वापिकौघैः पिकौघैः॥ ३०॥

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१. L.D विधो (drop one वि)

२. D शरीरत्लधुकानमी (?) L शरीरं तधुकीममनसो. The reading लब्धुकाममनसः is also, grammatically speaking, not a very fine construction ('लब्धुकामाः' अथवा 'लब्धुमनसः' इत्येव भवितव्यम्).

३. All the six MSS have the reading वीथिकायूथिकाभिः but G and D indicate the correct order of words with numbers 1 and 2 superscribed on the two words.

४. G drops ल in सलिल

क्वचिदपि च वराहः प्रौढमुस्ताप्ररोह-
प्रचुरकवलशीलः शीलयत्यम्बुरोधः।
मणिकिरणसमूहाद्विभ्यदभ्यर्णमम्भः
प्रविशति किमु पिण्डीभूय[1] भूयोऽन्धकारः ॥ ३१ ॥

क्वचिदपि च कुरङ्गी शृङ्ग[2]कण्डूयनेना-
नुभवति सुखमुच्चैरच्छकच्छस्थलीषु।
तरुणहरिणसंघोऽपूर्वदूर्वाङ्कुराणां
कवलनविवृतास्यः कस्य नानन्दकन्दः ॥ ३२ ॥

क्वचिदपि कपिजालं स्वीयकान्ताकपोलं
तरुवरशिखराग्राच्चुम्बितुं लम्बते स्म।
कुहचिदथ पिशङ्गैरम्बुजानां रजोभि-
श्छुरयति दयितास्यं पाणिनाऽकुञ्चितेन ॥ ३३ ॥

क्वचिदपि करिशावः स्तन्यसंबद्धभावः
स्थगयति चरणाग्रे रेणुमध्ये करेणुम्।
अथ कथमपि बालस्नेहसंजातपाशा[3]
निजपदमधिकर्तुं नो समर्था बभूव ॥ ३४ ॥

अपि च-

सिद्धकिन्नरवधूस्तनकुम्भोत्सृष्टकुङ्कुमरजोभिरपीतः ।
श्वेततां न विजहौ गिरिराजः स्वं गुणं जहति वै किमु सन्तः ॥ ३५ ॥

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१. G drops भूय
२. D भृंग
३. D drops पा in पाशा

मदजलकणसेकोत्सिक्तकुम्भस्थलेषु
भ्रमदलिकुलगुंञ्जापुञ्जसंबद्धकर्णः ।
अनुसरति करेणुं रूषितां रेणुसंघै-
रलसगमनलीलाबन्धुरः सिन्धुरोऽयम् ॥ ३६ ॥

तत्र च–

हरिमिव सशङ्खचक्रं वनमालाविभूषितञ्च, शक्रमिव रम्भोपसेवितपरिसरं, कुबेरमिव यक्षानुचरं, वरुणमिव यादोगणसेवितं, हरमिव निर्मलनीरपरिप्लुतं नीरजस्कञ्च, ब्रह्माणमिव मरालवाहनं वितमस्कञ्च, हरभालमिव द्विजराजोपसेवितं, युवतिगणमिव कंकणकलितं, स्वर्वधूकपोलस्थलमिव विचित्रपत्रलताभिराकलितं, गणेशगण्डस्थलमिव गुञ्जदलिपुञ्जमञ्जुलं, महासेनमिव मयूरसेवितं शरवणसंभवञ्च, भानुमिव कोकनदमोदकरं, चन्द्रमिव निष्यन्ददमृतं, हनूमन्तमिव सदागतिसेवितं, शमनमिव जीवनमनोहरं भानुसंतापहरञ्च, कलं कमलं दधदपि[१] कलंकमलरहितं, धनञ्जयमिव वायुसखं, कंसगृहमिव विलसद्बकं, दानवेन्द्रसैन्यमिव सदानवजीवनदं, पाण्डवसैन्यमिव निष्णात[२]सज्जनकुलं, संयमिनीनगरमिव जीवनाशयमराजं,[३] शक्रसदनमिव भूदार-(र)हितम्[४] अमृतसहितञ्च ।

यत्र च–

फुल्लपङ्कजवनीगतालिनां सर्वतो जयति नीलिमा गुणः ।
राजतेऽस्य किमु वस्तुमागतो मूर्तिमानिव रसो महोज्ज्वलः ॥ ३७ ॥

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१. D ददपि

२. D निज्ञात, L विज्ञात

३. D यरामजं

४. All MSS commit here a haplographical error by dropping one र (भूदार = l. hog, 2. earthly woman).

परिभ्रामं भ्रामं प्रतिकमलमन्वेषितवता
प्रियां प्रेमौत्कण्ठ्यान्[१] नयनविषयं नो कृतवता ।
श्रमात् पातुं[२] वक्त्रे मधु धृत[३]वताऽलोकि सहसा
न पीतं न त्यक्तं मधु मधुकरेणाम्बुजवने ॥ ३८ ॥

दरोन्मीलत्कञ्जावलिललितगुञ्जास्थितिमता
मरन्दौघं[४] पातुं सह सहचरीभिः प्रववृते ।
रतक्लाम्यत्कान्ताधरदलरसं संस्मृत[५]वता
न पीतं न त्यक्तं मधु मधुकरेणाम्बुजवने ॥ ३९ ॥

विकचसरसिजालीलोलनोत्संग[६]संगाद्
विगलितमकरन्दस्यन्दिनो गन्धवाहाः ।
वकुल[७]मुकुलमालानूपनीपप्रसून-
प्रसृतपरिमलालीमुद्वहन्तः प्रयान्ति ॥ ४० ॥

विकचकमलमालाजालमालम्ब्य[८] लम्ब-
ल्ल[९]घुतरचलदोलान्दोलिरोलम्बवृन्दः ।
अनुभवति तदालं लोलकल्लोललोल-
ल्ललितचलित[१०]नालं नन्दना[११]नन्दमुच्चैः ॥ ४१ ॥

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१. D L कंम्रा
२. D L सा तु
३. L drops त of धृत
४. दौपं K
५. मृन K
६. D omits संग (due to *haplography*) and L the ग
७. लकुल K, मुलमुकुल L
८. D omits माल (has जालम्ब्य)
९. K reads मालंबल्ल (i.e. omits य लम्ब)
१०. चलितचलित K, चलि D
११. D omits नन्दना

एवं गव्यूतिभिर[1]संख्यातं देवखातमप[2]श्यत्। ततश्च–

स सिसाधयिषुः सिद्धिं सिद्धाश्रमपदं गतः।
समाधायेन्द्रिग्रामं साधने मानसं दधे॥ ४२॥

तस्य च नातिनिकटाविकटभूमौ मुनिवाटमपश्यत्–

देवर्षिराजर्षिसिद्धर्षिकुलसंकुलम्, ब्रह्मसदनमिव नानाशाखिशाखाकलितम्, राजसदनमिव विभूतिभूषितशिशु[3]जनम्, दक्षयज्ञस्थानमिव विद्रुत[4]मृगं सत्योपकलितं च, उद्यानमिव जपासक्तद्विजकुलम्, सर इव कन्दमूलफलाशनद्विजकुलकलितम्। यत्र च मुनिकुलम् अजपासक्तमपि जपासक्तम्, अरामासक्तमपि रामासक्तम् , अबद्धमपि मुक्तिकामम्, अकाममपि मोक्षकामम्।

चीरवल्कलकरण्डधारिणः क्षीरपाः प्रतिदिनं विचारिणः।
शीतवाततपनानुभाविनः सत्तपस्विन इवात्र शाखिनः॥ ४३॥

यत्र च–

नकुलैर्विहरन्ति पन्नगाः कलभैः केसरिणः कृपालसाः।
वृषदंश[5]कुलैः सदुन्दुरा हरिणा व्याघ्रकुलैर्विचारिणः॥ ४४॥

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१. D omits र
२. K omits प
३. All MSS read uniformly षिषु. In D, however, it has later been corrected into शिशु
४. निद्भुत K
५. All MSS read दंष

अपृथुपृथुकसंघः क्रीडितुं यत्र मृत्स्ना-
विधिहरिहररूपा[१]कारमूर्तीर्विधाय।
[२]अमलकमलजालैरर्चयित्वा कराग्रैः
परिधृतलघुनासो मुद्रिताक्षो[३] बभूव ॥ ४५ ॥

क्वचिदपि शिशुजालं धैर्यमालम्ब्य कालं
गमयति चतुराशामण्डलं पूरयित्वा।
ललिततरजपाभिर्वह्निकीलप्रभाभि-
र्दिनकृतिकृतनेत्रं संबभूवोर्ध्वहस्तम् ॥ ४६ ॥

जटामुकुटमण्डिता ललितमौञ्जिबन्धावृताः
कुशाक्षवलयोत्करा ललितकृष्णचर्माम्बराः।
ब्रुवन्त इह सत्कथाः शतपथार्थतत्त्वाहृताः
वृथा नहि नयन्ति ये समयमालयं सर्वथा ॥ ४७ ॥

ततः स क्षितिपालतिलकायमानोऽशुमानंशुमानिव विकासित[४]-सुहृत्पुण्डरीको विनाशितदुर्जनान्धकारोऽन्धकारिचरणबद्धमनाः मनाक् तदाश्रमाभोगविनीतसत्त्वजनदर्शनचित्रितचित्तभित्तिः[५] तदाश्रमदर्शनाह्लादविगत-श्रमोऽपि परिसरललिततरतरुवरतलमलंकारयाञ्चकार। ततस्तदन्तिक-चरमुनिजनशिशुवरचञ्चललोचनाञ्चलचलनचमत्कारमधिगतः। तदा सभयकौतुकैस्तैः समभिसृत्य समस्ततपोभारगुरवो गुरवो[६] विज्ञापिताः—ताताः, कोऽपि शान्तान्तःकरणोऽपि भासुराकृतिः सुरपतिरिव प्रभाभारभासुरोऽवज्रकरश्च, अधनोऽपि धनद इव, अजडपतिरपि प्रचेता इव, असंयमनोऽपि धर्मराज इव,

१. रूपाः कार, LDG
२. अमल is an editorial conjecture for कमल which appears twice in all MSS.
३. मुद्रिकाक्षो K
४. शित D
५. Corrected as वृत्तिः in D
६. D omits second गुरवो

ललिततरकोमलकरचरणतलाद्यवयवभूषितो भूषितः कोऽपि देववरपरिसरतरुवरतलमलंकरोति। पृथुजेपथुप्रथित[१] पृथुपृथुक[२] जनवचनमन्तः-करणचरमाकलय्य तेषामेकः कोऽपि तमभिसृत्य समवोचत्— भवता भवतापनिर्वृतः को वावनीवृत्परिसरः समजनि? कश्चाकण्ठोत्कण्ठालुण्ठितचित्तवृत्तिर्विरचितः? किंकार्यमार्याः सधैर्यमुपसर्तुमुद्यतास्तरुतलमलञ्चक्रुः?

ततोंऽशुमानपि सदशनांशुवचनमवोचत्—अंशुमदुदितवंशोऽङ्कुरोंऽशुमान्नामाहम्, संततसमाधिधौतमनोमलाः[३] सदार्याः कार्यमवगच्छन्त्वित्युक्त्वोपरराम। ततश्च विनतेन तेन सर्वोऽप्युदन्तः सर्वज्ञेन विज्ञापितः। ततस्तमुदन्तमालोच्य संमुदमाप्नुवन्तः 'चतुरुदधिवलयमण्डितमहीमण्डलाखण्डलः किमप्यपूर्वकार्यमार्यानुचरितं हृदयचरं विधायापूर्वोऽयमतिथिः समागतः' (इति)।

तन्नामश्रवणजनितमहानन्दामृतसरसि मग्ना इव विकचाम्बुरुहावली-[४]ललितविलासलास्यकल्पहास्यकलितानन्नाश्चमत्कारनिचयपरिचयपरिचीयमानहृदयाः सहृदयास्तदर्थमनवद्यपाद्यमनर्घमर्घममलतर*नानावस्तुनिचयजनितसंपर्कं मधुपर्कं संपाद्यावद्यरहितं जगत्त्रयहितं विमलतरविलसद्गुणगण*सहितं तमभिसृतवन्तः। तदालोकन[५] जनितानन्दमहार्णव[६] परिप्लवमानमानसाः सहसामृतनिष्यन्दकल्पानल्पजल्पैः यशश्चन्द्रिकाप्रकाशितधरणिमण्डलमण्डनायमानं कृतप्रणामं पूरितावनीवनीपकजनकाममानन्दनस्वरूपं भूपं समवोचत्— स्वस्ति समस्तावनीविलासिनीकामुकेभ्यः, स्वागतमस्तु तावत्! इदं पाद्य[७] मर्घ्यमधुपर्कादिकमपाङ्गविलासलास्येनाङ्गीक्रियतामिति, समर्था[८] श्रममण्डलं

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१. All MSS read प्रथिता

२. D K &L read पृथुपृथुपृथुक

३. माला G

४. लालित K

— D omits the whole portion beginning with नाना and ending with गण.

५. लोक्य D

६. माहार्णव DL

७. पापं D

८. I think, we must read here समस्ता-

सनाथीविधीयतामिति प्रार्थयामासुः। तत्प्रसन्नतासन्नतापास्तेन सहैव चञ्चच्चञ्चरीककुलनादानुनादितां स्वकुटीराजिरभुवमाराद्विविशुः, राजहंसाद्यशनयोग्यैरमलैः कन्दमूलफलादिभिः सुरस[१]भोचितगुणैरुपचितं संभोजनाय संभावयामासुः, ललितसल्लतापल्लवैरनल्पतल्पमुपकल्पयामासुः।

ततश्चांशुमान् तैर्विरचितसभाजनः सभाजनोपसेव्यमानचरितः विचित्रचरित्रैरुपरुद्ध्यमानः[२] स्वं निखिलमुदन्तमवोचत्। तैश्चाभ्यधायि– राजर्षिवर्य, तपःसंपादित[३]कल्पवृक्षाः सर्वथा नानाफलानि वितरन्त्येव। किमसाध्यं दुश्चरतपसाम्? तपसैव हरिहरविरञ्च्यादयोऽप्युच्च[४]पदमधिरूढाः। तपसैव शेषोऽप्यशेषां महीं शिरसा समुद्वहति[५]। त्वमपि निजकार्यजातं प्रति कारणतां गतः सन् कालान्तरे पुरुषान्तरेण सिद्धिमवाप्स्यसीत्युक्त्वा[६]सर्वे स्वं स्वं शयनगृहमाविविशुः।

ततश्चान्येद्युः अंशुमानपि तपश्चर्याकरणाय कृतपरिकरः कंजोद्भवदेवप्रसादासादनाय सदनाद् बहिः स्थण्डिलमुपकल्प्य नानाविधदुश्चरतपस्समूहमभ्यस्तवान्। तस्य *च वाचामगोचरत्वादवर्णनमेवोचितम्। एवं द्वात्रिंशत्सहस्रसमाः समकालयन् कालधर्मणा संयुयुजे*। तस्य पुत्रः सकलभुवनद्वीपदीपायमानो दिलीपो नाम सप्तद्वीपां वसुमतीमनुशासयन्–

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१. The MS D ends here. (end of Folio 19 b).

२. All MSS uniformly read मानो which is grammatically not permissible.

३. संपादिततपः GK, L omits तपः

४. पि उच्च KL

५. This seems to be an echo of the following lines of Tulasīdāsa (*Rāmacaritamānasa*, Bālakāṇḍa, between Dohās 72 & 73) :
तपबल रचइ प्रपञ्चु बिधाता। तपबल विष्नु सकल जग त्राता।
तपबल संभु करहिं संघारा। तपबल सेषु धरइ महिभारा।

६. क्त्वा missing in G

— The whole portion begining with च and ending with संयुयुजे is missing in K (a *homeoteleuton*).

समीजे बहुभिर्यज्ञैस्स राजा राजनन्दनः।
प्रशास्य वसुधां कृत्स्नां नन्दनानन्दमन्वभूत्॥ ४८ ॥

स च अनेकजननार्जितदुर्दैवदुर्विपाकेन राजयक्ष्मणा परिग्रस्तायुः –

इति मनसि विचारं चारयन् सर्वकालं
सगरसुतशतानां तापनिर्वापहेतुम्।
अथ भवति कथं वा भूतले भूरिगंगा–
चरणमितिनिजान्तर्भावयन् स्वः समागात्॥ ४९ ॥

॥ इति श्री साहित्यपारावारपारीण-कविताकान्तारकण्ठीरव-
सर्वस्वदानदीक्षाविचक्षण-श्रीमद्दीक्षितबालकृष्ण
सूनुशंकरविरचिते गंगावतरणचम्पूप्रबन्धे
गंगाचरणाङ्को द्वितीय उच्छ्वासः ॥

□□□

तृतीय उच्छ्वासः

●

मिलिन्दमण्डलीमण्डिगण्डमण्डलमण्डितम्।
वितण्डतुण्डमवतादतर्क्यं तुन्दिलं महः॥ १॥

प्रेक्षणीयार्धमपरं प्रेक्षकार्धवपुःस्थिरम्।
दूरीकरोतु भवतां भवतां भवताण्डवम्॥ २॥

पूतनामारणख्यात[१]स्तवाय भवतां मुदा।
गीतनामारणप्रीतः शिवाय भवतां सदा॥ ३॥

(शरबन्धः)

अस्ति समस्तावनीवनीपककुलदारिद्र्यमुद्राविद्रावण[२]वर्धितयशःसमुद्रः, समुद्रसमुद्रामुद्रितमहीमण्डलाखण्डलाखण्डनप्रबलप्रतापमार्तण्डप्रविकासितसुहृत्पुण्डरीकः, पुण्डरीकाश्वमेधादिसप्ततन्तुसन्तर्पितसुरलोकः, लोकरक्षणदीक्षाविचक्षणः, क्षणदापतिरिव कुमुदवनसुखहेतुः संसारसागरसमुत्तरणसेतुः संभावितरणभूमिः, राम इव शुभलक्ष्मणान्वितः, श्रीकृष्ण इव सत्यभामासमन्वितः, जामदग्न्य इव खण्डितवैरिसहस्रबाहुः, भरत इव रामानन्दजनकः, महावराह इव संभृतभूमण्डलः, भीष्म इवानन्दितसागरः, सागरशायीव[३] अनन्तनागा[४]श्रयः, श्रीपतिरिव विशेषभोगप्रियः, भीम इव नाशितदुर्योधनः, अवृकोदरोऽपि भीमसेनः, युधिष्ठिरोऽपि न पाञ्चालीप्रियः, धृतराष्ट्रोऽपि न दुःशासनरतः, धनञ्जयोऽपि न कृष्णवर्त्मा,

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१. इत्यातः (for ख्यातः), K

२. विशवण K

३. शाई G

४. त्रागा K

असोमोऽपि बुधप्रियः, अगुरुरपि वाचस्पतिः, प्रह्लादोऽपि न जनकदुःखदः नृसिंहप्रियश्च, सदाशिवोऽप्यहिमकराश्रयः नाशितान्धकश्च, सदागतिरप्यसदागतिः काव्यप्रियोऽपि न दैत्यराजः, धनदोऽपि न कुबेरः, प्रचेता अपि न [१]जडाधिराजः, धर्मराजोऽप्यतीक्ष्णदण्डः, महिषी[२]प्रियवाहनश्च, वज्रकरोऽपि न रम्भाप्रियः, सोमपोऽपि न विधुंतुदः। यश्चाकुञ्चितजरालसगतिरपि कुञ्चितजरालसगतिः, असंयोगपदाभिभूषितोऽपि संयोगपदाभिभूषितः, अपूर्वसुरशत्रुरपि अपूर्वसुर-मित्रम्। यस्य च—

क्रूरशूरवरत्रस्तः समस्तः प्राद्रवद्रणे।
करनीरधरक्रूर-शरपूरसरः परः ॥ ४ ॥

(चामरबन्धः)

भगीरथो नाम महीमहेन्द्रो मही[३]महेन्द्रार्चितपादपीठः।
सप्ता[४]र्णवैकावनिचक्रवर्ती मोक्षोऽपि यस्यास्ति न दूरवर्ती ॥ ५ ॥

तुरङ्गमेधा[५]वभृथे[६]रघूणां पुरः पुरस्तात् श(स)रयू पवित्रा।[७]
गङ्गावतारोत्सवदत्तचित्तो मेध्यामयोध्यामथ सोऽध्यवात्सीत् ॥ ६ ॥

यस्यां च प्रजाः अनेककोटिवित्ताः धनुश्च कोटिद्वयोपेतं, भुजङ्गत्वं सर्पेष्वेव, पाल्लविकत्वं वृक्षेष्वेव, वक्रत्वं धनुःष्वेव, बहुलोहत्वम् आयुधेषु तार्किकेषु च, या च सपारिजातापि अपारिजाता—

१. तडा K
२. महिवी K
३. L drops मही
४. सपार्ण K
५. L drops मे
६. थै LK
७. शरपूवित्र K

यन्मन्युभागानद्यापि भुनक्ति स दिवस्पतिः।
मेध्यायोध्या पुरी भाति स्वर्गतोऽपि गरीयसी॥ ७॥

सर्वतः सलिलं भाति वारिजैः सह सारवम्।
क्रीडन्ति यत्र तरुणा मुञ्चन्तः सहसा रवम्॥ ८॥

या च विश्वकर्मणा विश्वकर्मणाऽव्याकुलमनसा मनसापि कर्तुमशक्या। तस्यामधिवसन्—

कदाचित् समाहूय मन्त्रिप्रधानानपृच्छत् कथा विस्तरे पूर्वजानाम्।
उदन्तं मुदंतापसंशोचमानः(?) समाकर्ण्य वैवर्ण्यमन्यच्चकार॥ ९॥

अहोऽहं महामोहदोलाधिरूढः कुलाचारहीनो मदाद्वैभवेषु।
प्रमत्तोऽस्म्यखर्वेण गर्वेण युक्तः सुपर्वेशशर्वं समाराधयिष्ये॥ १०॥

मुनेः कोपतो लोपभावं प्रपन्नाः न पुन्नामतस्त्राणमेषां बिभर्मि।
वृथा पुत्रतापत्रपाहेतुरद्य क्षपानायकस्येव रंकुः कलङ्कः॥ ११॥

अतोऽहं ततो हन्त दुःखाभिभूतान्निजान् पूर्वजान् पङ्क्तः पावयिष्ये।
अहो देवगंगा तदङ्गारकौघं कथं पावयेदित्थमर्थाकुलोऽभूत्॥ १२॥

तदा दीनबन्धुर्दयासिन्धुरीशो[१] मनीषां विशेषादनोदीन्मनःस्थाम्।
तपोऽहं चरिष्ये हठात् सागराणां महातापनिर्वापणायाथ[२] घोरम्॥ १३॥

इदं कार्यं धैर्यान्निजमनसि कृत्वा नरपतिः
प्रतीतस्त्रैलोक्ये त्रिभुवनसमुद्धारहितकृत्।
समेत्यामात्यानामनुमतमतः कार्यनिवहं
वहन् पुण्यारण्यं समगमदथो भूमितिलकः॥ १४॥

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१. रीषो G
२. याद्य KGL

ततश्च—

गोकर्णतर्णकालीढ-गोकर्णकुशराजितम्।
गोकर्णमगमत्तीर्थं गोकर्णमुनिनिर्मितम्॥ १५॥

तच्चानणिमगुणगणनीयपुण्यनिचयोद्भासितागण्यमुनिजनसंकुलमाश्रम - मण्डलमपश्यत्। ब्रह्मसदनमिव परम[१]हंसाकलितं श्रुतिगुणाभ्यासपरं च, शक्रसदनमिव विविधविबुधभूषितं, हरमिव शिवासक्तचित्तं नाशितमनोभवं च, सुरकुलमिव सेवितगुरुं, गुरुगृहमिव सकचं ताराभ्यासपरं च, उपवनमिव सजपं वर्जितकण्टकं च, विधुमण्डलमिव सकलकलं हरिणसहितं च, यमसंयमसहितमपि यमसंयमरहितं, योगसहितमपि अयोगं, रामाराधनपरमप्यरामाराधनपरं, विभूति-भूषितमपि अविभूतिभूषितं, कुशासनस्थितमपि न कुशासनस्थितम्। तत्र च केचन दन्तोलूखलिनोऽपि न पक्षिणः, केचन क्षीरपा अपि न वत्साः, केचन वाताशना अपि न भुजंगाः, केचन शीतवातवर्षासहा अपि न गिरयः, केचन भूमिविवरचरा अपि न अजगराः, नक्तभोजिनोऽपि न कौशिकाः, केचन अभ्यस्तसमाधयोऽपि आधिरहिताः, केचन मरीचिपा अपि न जीवंजीवाः, केचन भवासक्ता अप्यभवासक्ताः। यत्र च—

आकण्ठसलिले मग्ना भृङ्गमालापवर्तिनः।
तपस्विन इवाभान्ति पद्मा(ः)[२] पद्माकरेषु वै॥ १६॥

तत्र तैस्तपस्विभिरभिनन्दितोऽभ्यर्हितस्तपस्तप्तुमनाः, [मनाक्][३] परितुष्यन्मनाः, स्वर्धुन्यवतरणचिन्तया चिन्तालताततिसंतन्यमान-मानससमूहस्तदाश्रमभूमौ स्थण्डिलमुपकल्प्य नानाविधतपस्समूहमभ्यस्तवान्। तत्र च विगतसमाधयोऽविगतसमाधयस्तदद्भुततरतपः समवलोकनजातविस्मया विस्मया अपि सकलजडजीविजनसमुद्धारकारणमवलोचयन्तः करुणया विलसन्तः सन्तः सस्मितमवोचन्—

१. परहंसा G
२. The use of the word पद्म (n.) in masculine is very unusual.
३. Supplied by The Editor.

त्रैलोक्यवासिजनतायमतापभीति-
निर्वापणाय कृतभूरितरप्रयत्ने।
भूपे तपस्यति सहस्रसमाः जनानां
पुण्योच्चयेन परितुष्यतु पद्मसद्मा॥ १७॥

तस्मिन् तपस्यति महीपवरे वरेण्या
देवा शरण्यमथ तं शरणं समीयुः।
पद्मोद्भवं भयविचित्रितचित्तमारा-
दानम्य पादयुगलं कथयाम्बभूवुः॥ १८॥

देवा भयं न भवति क्षितिपालपुत्रात्
संभावनीयमिदमित्थमनर्थहेतुः ।
आनन्दकारि भवतां भविताऽचिरेण
गंगावतारविधिना विधिनाभ्यवादि॥ १९॥

आगम्यतां सह मयैव निजान् विमाना-
नारुह्य सत्वरतरैरितरैः स्ववाहैः ।
स्वीयं विमानमधिरुह्य मरालबाल-
संलालितं[१] तमनु तत्कृपया जगाम॥ २०॥

दृष्ट्वा पुरः स्थितमथोग्रतपःसमाधि-
मारूढमूर्ध्वकृतबाहुमलोलचित्तम् ।
सम्यग् जटातटनिषक्तकपोतपोतं
भोगीन्द्रकञ्चुकधरं धरराजतुल्यम्॥ २१॥

१. संचालितं ?

संचालितं प्रचलभूरिपिपीलकौघैः
संवर्धिनाकुमयदेहधरं धराभम् ।
दन्तोत्करप्रचलदंशुसमूहमारात्
तं प्रत्यवोचदचिरेण चिरं[१] विरञ्चिः ॥ २२ ॥

राजन्यडिम्भ तपसा परितोषितोऽह-
मन्यैर्दुरापमपि याहि मम प्रसादम् ।
यत्ते मनोरथगतं[२] रथगं तदाशु
भूयो भविष्यति वद प्रकटं पटीयान् ॥ २३ ॥

इत्थं निगद्य गगनस्थमरालबाल-
संचालितः परिशिर्षि च कुशोदकेन ।
सोच्छ्वासचित्तधिषणाधिगतप्रमोदः
स्वस्थो नभःस्थितमजं कलयाञ्चकार ॥ २४ ॥

देवं प्रणम्य मनसा सहसादरेण
धातुश्चरित्रमभिनन्द्य स नन्द्यमानः ।
भक्त्यानुरागकलया सलयाभियुक्त्या
प्रेमाश्रुगद्गद[३] गिरा सुरवर्यमैडीत् ॥ २५ ॥

सदाकारणं कारणं[४] तत्त्वजातेर्निराकारसाकारमात्रस्वरूपम् ।
असत्सत्परं तत्परं तत्त्वमाद्यं विरञ्चि प्रपञ्चैकबीजं प्रपद्ये ॥ २६ ॥

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१. चरन् G

२ K has corrupted this expression into यत्तो मतनरन्यवने (?)

३. वाहद (for गद्गद) L

४. Both L and K read the word कारणं thrice which is metrically not possible.

कुतो जातमात्रं किमर्थं कमर्थं समर्थो न संसाधितुं चिन्तयानम् ।
भ्रमच्चक्षुषं वक्त्रचातुष्कमाप्तं विरञ्चिं प्रपञ्चैकबीजं प्रपद्ये ।। २७ ।।

कदाचिन्मुदा चारुवृन्दावनेऽन्तस्तटिन्यास्तटे गोपगोपालबालम् ।
भ्रमात् स्वं पुरं नेतुमुद्युक्तकामं विरञ्चिं प्रपञ्चैकबीजं प्रपद्ये ।। २८ ।।

अहार्षीद्धरिं गोपगोपालरूपं तदापश्यदात्मस्वरूपं सरूपम् ।
मुदा संस्तुवन्तं भ्रमभ्रंशहेतोर्विरञ्चिं प्रपञ्चैकबीजं प्रपद्ये ।। २९ ।।

यदाराधनासाधनासावधानाः सदासिद्धगन्धर्वदेवादिसंघाः ।
समाधाय चित्तं तपश्चर्तुकामाः विरञ्चिं प्रपञ्चैकबीजं प्रपद्ये ।। ३० ।।

सदा शारदानारदाद्यैर्मुनीन्द्रैर्लसद्गद्यपद्यैरभिष्टूयमानः ।
उपास्ते समस्तं यदाधाररूपं विरञ्चिं प्रपञ्चैकबीजं प्रपद्ये ।। ३१ ।।

हृदा वेदमावेदयन् यद्धृदिस्थो मुखान्नैगमं संघमाविश्चकार ।
तदर्थावबोधादवाप्तैकविश्वं विरञ्चिं प्रपञ्चैकबीजं प्रपद्ये ।। ३२ ।।

तपस्यन्त्यकामाः सकामाश्च केचित् कदाचित् कथञ्चित् कुमारादयोऽपि ।
मनोजातमात्रं ददानं शरण्यं विरञ्चिं प्रपञ्चैकबीजं प्रपद्ये ।। ३३ ।।

इति—

पितामहमभिष्टूय प्रपितामहशोकतः ।
उद्धरामि विधे यत्नाद् वरदानं विधेहि मे ।। ३४ ।।

सहस्रकरवंशोऽयं सहस्रकरभुक् क्षितौ ।
आकल्पं कल्पतां कल्पो स्वल्पोऽप्येष वरोऽस्तु मे ।। ३५ ।।

ततस्तदस्त्विति अनवरतपवित्रतरनिगमोद्गिरणपूततरया[१] अनुरागकला-कलितललित[२]वचनरचनये[३]त्युदीर्येदमवादीत्—

त्रिदिवान्निपतन्तीयमगङ्गाञ्च रसातलम् ।
जवान्नेष्यति गङ्गेयं कस्तां धारयितुं क्षमः ॥ ३६ ॥

ब्रह्माण्डधारणे शक्तः शक्तो यः परिपालने ।
महालयविधौ शक्तः स गङ्गाधरणे क्षमः ॥ ३७ ॥

महत्पदेन खचितो महदाद्याश्रयः सदा ।
तेन[४]देवाधिदेवेन विनान्यं न विलोकये ॥ ३८ ॥

अतो दुःसाध्यतपसा[५] सहसा मनसा हरम् ।
आराधय धराधीश[६] स ते कार्यं विधास्यति ॥ ३९ ॥

इति वाचमवोचन् वै जगाम जगतां पतिः ।
गङ्गामाज्ञप्तुकामेन साकं नाकं सुरोच्चयैः ॥ ४० ॥

ततश्च विरञ्चिविचित्रपवित्रवचनरचनां चेतसि[७] समालोचयन् कठिनतर-तपःसमासादन[८]समासादितस्थिरचित्तः चिन्ताव्रततितति[९]मवगणय्य दुश्चरतरतपः समारब्धवान् ।

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१. तरवा K
२. कलालकलित K
३. L drops रचनया
४. तेत्र K
५. दुःसध्यतगुसा K
६. धराधीप L (which shows that the exemplar of this MS orignially had धराधीष)
७. K has a corrupt reading रत्रगोनति for रचनां चेतसि
८. Did the author intend to use here the expression संपादन ?
९. K omits the word तति

यत्नात् शुद्धतरं तदैकचरणाङ्गुष्ठेन भूमीतलं
विष्टभ्याशु सहस्रभानुचरणे दत्तोर्ध्वदृष्टिश्चिरम्।
मुक्ताहारहरप्रसादनपरः पूर्णं शरत्सम्मितं
कालं बालमृणालकोमलवपुः क्षत्राङ्कुरोऽकालयत्॥ ४१ ॥

अथ महारथभगीरथमनोरथपरम्परामधिकलय्य तत्कठिनतरतपसा समासादितचित्तचञ्चलतालताप्रसरः निज'दयालुवर'विरद[1] विस्खलनभयभ्रान्तमनाः मनाङ् मनःप्रियां प्रियां समवलोकयन्नवोचत्— 'प्रिये, रघुवंशप्रदीपदिलीपसूनुदुश्चरतरतपसां समासादितचित्तोद्वेगवल्लरीवलितोऽहं तदद्भुततरवरप्रदानाय सत्वरतरमुपसर्पामि, तत्[2] प्रमथगणाः स्वानि स्वानि वाहनान्यधिरुह्य मामनुसरन्तु' इत्युच्चार्य प्रतिदिन[3]मानन्दिनं नन्दिनमारुह्य तमभिसर्तुमनाः प्रमथगणैर्गगनाभोगपरिसरमापूरयन् समेत्य दिगम्बरोऽप्यम्बरस्थस्तमवोचत्—

राजन् सहस्रकरवंशकरीर वीर
धीरोऽसि दुश्चरतपः स्वसमाधियोगात्।
यत्ते मनोऽभिलषितं भविताऽधुनैव
नाप्राप्यमस्ति भुवनेषु मयि प्रसन्ने॥ ४२ ॥

तमपश्यद् वृषस्कन्धो वृषसंस्थं वृषा[4]कपिम्।
खस्थं स्वस्थ[5]स्तदालोकादानन्दस्यन्दतुन्दिलः॥ ४३ ॥

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१. विरुद is the actual Sanskrit word herefor. Has the author been influnced by its Hindi form (cf. दीनदयाल बिरद संभारी–Tulasīdāsa)?

२. न तु (for तत्) K

३. रिन (for दिन) L

४. वृशा LK

५. स्वस्थं खस्थः K. The reading accepted in the text has been supplied by GL.

ततश्चानवरततरध्यानधारणादिकलितसमाधिसमासादितस्मरहरचरणारविन्दविगलन्मकरन्दरसासारसेवनविनीतपरिश्रमश्रमनिर्गततमसा तमसाध्यं कपटयोगिनां प्रचुरतरसमुल्लसत्प्रेमलताललितलास्यसमाकुलितमनसा सहसा प्रणम्य भक्त्युद्रेककलया लयान्वितपदयाऽनेकजन्मार्जितसुकृतपुण्यवाण्या स्तोतुमुपचक्रमे—

हरिब्रह्मशक्रादिभिः स्तूयमानं
यमानन्ददं[१] कल्पपर्याप्तिकाले।
कलां कोमलां वैधवीं धारयन्तं
जगत्शंकरं[२] शंकरं तं प्रपद्ये॥ ४४॥

अकामं सकामं सदा पूरयन्तं
सदा कामदं कामदम्भापहारम्।
सुराणामभीमं सुभीमाभिधानं
जगत्शंकरं शंकरं तं प्रपद्ये॥ ४५॥

धराधारगेहं धराधारदेहं
दधद्वामदेहं सदा वामदेहम्।
सदा काशिकाकाशिकामप्रपूरं
जगत्शंकरं शंकरं तं प्रपद्ये॥ ४६॥

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१. यपाददं K

२. No MS makes a Saṃdhi between त् and शं. It is significant that the author deliberately avoids the saṃdhi into च्छं here in order to lay stress on the word शं (welfare) in the name of शंकर and to bring out its meaning more clearly (perhaps also due to preference for alliteration).

अरूपं परब्रह्मरूपस्वरूपं
गुणातीतमाद्यं गणातीतशोभम्।
गणेशानसूनुं गणेशानमारा-
ज्जगत्शंकरं शंकर तं प्रपद्ये॥ ४७॥

पुरारातिभूतं पुरारातिभूतै-
र्हरन्तं च मन्युं[1] समन्युं प्रशान्तम्।
विरञ्च्यादिभिः स्तूयमानं विमानं
जगत्शंकरं शंकरं तं प्रपद्ये॥ ४८॥

भुजङ्गेश[2] भूषाविशेषाभियुक्तं
भवानीपरिष्वक्त[3] वामार्धभागम्।
भवानीतिपीडाहरं भासुराभं
जगत्शंकरं शंकरं तं प्रपद्ये॥ ४९॥

सदा पादपङ्केरुहासक्तदेवा-
सुरानीकभृङ्गावलीसेव्यमानम्।
अयोगं सदा योगयोगाभियुक्तं
जगत्शंकरं शंकरं तं प्रपद्ये॥ ५०॥

दयासागरं सागरं कण्ठदेशे
शरीरे शरीराशराणामगम्यम्।
हिमानीसुतानीयमानैकमानं
जगत्शंकरं शंकरं तं प्रपद्ये॥ ५१॥

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१. प्रन्युं L
२. गेष GKL
३. श्वक्त G

इति स्तुत्वाऽन्यदपि–

भूधरभूभाभासुर भगवन् भविकस्य भाजनीभूत।
भवभयभावितभावे भव भव भव्याय भूयसे भूयः ॥ ५२ ॥

शंभुः शं भूसुराणां निजभजनजुषामाददद्दीनदीने
दायं दायं दयौघं[१] गिरिवरवसतिः सर्वदानन्दिनन्दि(:)।
कामं कामं दहन्[२] यो रतिविरतिकरः कामिनां कान्तकान्तं
सोमः सोमार्धधारी स दहतु दुरितं नाकपाली कपाली ॥ ५३ ॥

शेषाशेषानं[३]नौघो[४]च्चलबहुरसनागेयनामायनामा (°प्यनामा)
पद्मा पद्मासनोऽपि स्तवनकृतरुचिर्गोविचारी विचारी।
वामां वामाङ्गसंस्थां[५] रचयति बहुधा चारुदेहोरुदेहः
सोमः सोमार्धधारी स दहतु दुरितं नाकपाली कपाली ॥ ५४ ॥

वारी वारीभदाने प्रभवति हरितां भासमानः समानः
स्वेषु स्वेषूद्यदग्रं हरिवसतिरभूत् सर्वदान्यो वदान्यः।
स्वामी स्वामीव हन्ता सुरसरिदिव यन्नीलकान्तालकान्तः
सोमः सोमार्धधारी स दहतु दुरितं नाकपाली कपाली ॥ ५५ ॥

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१. दवीधं K
२. दुहन् (which is also a good and plausible variant reading) K
३. षेषाषेणा G
४. नवौघे K नयौघो L
५. K corrupts the reading into वगंग वामां मसंस्थ

त्वयि प्रसन्ने देवेशे[१] देवेशेच्छित[२]दायके।
पुण्योच्चयैर्मेदुरापा[३] मे दुरापा कथं भवेत्॥ ५६॥

इति स्तुत्वा धराधीशो धराधीशसुतापतिम्।
विरराम तदा मन्दं गिरिशो गिरमाददे॥ ५७॥

स्थिरोदारादारां विमलतरनारायणपदात्
पतन्तीं तद्धारां प्रचुरतरमारात् स्वशिरसा।
धरिष्येऽहं योगात् प्रकटितजटाजूटविहरां
दिशां हाराकारां हिमगिरिविदारां जवभरात्॥ ५८॥

हिमशिखरिशिखाग्रं[४] शेखरेन्दुं निबद्ध्य
प्रचलित इह[५] यत्नादर्धनारीश्वरो[६]ऽपि।
प्रमथगणसमूहैस्सार्धमर्धेन्दुमौलिः
समवददिति देवागच्छ (देव्यागच्छ)मच्छासनेन[७]॥ ५९॥

अथ महारथधुरन्धरः स्मरहरसंप्रसादसमासादितामन्दानन्दसंन्दोहतुन्दिलितचित्तो विदलितचिन्तानलज्वालजालः समुल्लसत्प्रमोदपंफुल्लमानमुखपुण्डरीकः पुण्डरीकाश्व[८]मेधादिसप्ततन्तुविरचनावाप्तफलसमूहः समूहोल्लसितस्वमनसा सहसेति चिन्तयामास—

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१. देवेषे G

२. देवेषेक्षित G देवेशेक्षित LK

३. Contrary to the convention, the author describes here the Ganges as having blue waters (मेदुरापा).

४. शिखाग्रे would perhaps give a better sense.

५. यिह (for इह) G

६. वारीश्चरो K

७. मच्छ मछस्तेन K

८. काश्र K

अंशुमन्नृपतपःपरिणामैः शंकरः सममशंकरणोत्कः ।
यद् बभूव रविवंशजपुण्यारण्यकल्पतरुभिः फलितं तत् ॥ ६० ॥

इति चिन्तयमानो मानसोल्लाससंतोषितसकलेन्द्रियनिवहो बहोः कालादाप्तपरिपूर्णमनोरथः सकलमुनिवर्यधुर्यैः संस्तूयमानो मानोन्नतकन्धरः समिहिकन्धरं लोचनालोचनाय तैः सार्धमर्धेन्दुमौलिस्मरणसंजातपुलको विपुलेन कालेनाभ्यगच्छत् । तत्र च तुहिनगिरेरुपत्यकाधित्यकापरम्परामधिरुहन् बालकण्ठीरव इव स्मरहरहरसमासादितशिखरिशिखरमपश्यत् । एतस्मिन्नेवावसरे सकलसुरसिद्धसमूहैरनुगतो सस्वरेण वचसा सुरसिन्धुं समाहूयाचिरतो विरञ्चिरपि सुचिरकालमनीषितं सकलसज्जनकुलाभिलषितमजिज्ञपत्—

शून्यं पुरं मम हरस्य हरेर्हरेश्च
सौख्याय नो भवति नो जनताभ्युपैति[१] ।
भूयो भवार्णवभवैर्भवभक्त्यभावै[२]-
र्वास्तव्यतामगमदाशु पुरी यमस्य ॥ ६१ ॥

तस्मादुपैहि वसुधां हि सुधा[३]नुकारि-
वारां गणैर्गमय शक्रपुरादिलोकान् ।
लोकानलोलमनसः कलिपङ्कजाले
कालेन पूतमनसः सहसा विधेहि ॥ ६२ ॥

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१. ध्युपैति K
२. भक्तिहीनैः G, भक्त्याभ्रान्तैः K. The reading accepted in the text has been supplied by the MS L (weightage for alliteration!)
३. The scribe of G later miscorrected this reading into स्वधा which hardly makes any sense and disturbs the metre.

अष्टांगयोगकलया सलयैः समाधि-
योगैस्तपोभिरशनादिविवर्जनेन ।
शुद्धिस्तथा न भवती[१] भवतीव्रताप-
निर्वाप[२]कारिघनवारिनिषेवणेन ॥ ६३ ॥

तत्र प्रयागमधितीर्थनृपं ततोऽनु
वाराणसीं समुपयाहि पुरं पुरारेः[३] ।
तस्योपकण्ठमुपभूषय भूरिवारि-
जालेन शंकरललाटमिवेन्दुलेखा ॥ ६४ ॥

भवभवभयभाजां यद् ददातीह पुंसां
नवजललवसेवा सर्वदेवाधिपत्यम् ।
किमु भवति पराकैः कृच्छ्रचान्द्रायणाद्यैः
क्रतुवरहयमेधैर्वह्निभिः किं समेधैः[४] [समिद्धैः ?] ॥ ६५ ॥

यमसदनगतानां नारकैराहतानां[५]
सगरसुतशतानां देहभाजां यशांसि[६] ।
ललिततरमवन्या याहि वन्याप्रदेशं
रचयितुमिह धन्या का त्वदन्या चकास्ति ॥ ६६ ॥

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१. Is it a metrically unavoidable lengthening or भवति of has it been used in the sense of भवत्याः as a first component of a long compound ending in निर्वापणेन (in which case it should rather have been भवत्)?

२. परिवाप K

३. पुरारिः K

४. This is the reading supplied uniformly by all the MSS. I guess, it is a corruption for समिद्धैः caused probably by the preceding हयमेधैः which occurs at the caesura (यति).

५. राहुतानां K

६. देहभाय शान्ति G

जटाटव्यां जलोत्पीडैस्त्वां पतन्तीं त्रिविष्टपात् ।
अष्टमूर्तिधरः शंभुरकष्टाद्धारयिष्यति ॥ ६७ ॥

इत्युदीर्य गगनस्थसुरादीनभ्यधादचिरतोऽपि विरञ्चिः ।
व्योमयाननिवहानधिरुह्य त्वर्यतां सुरधुनीमनुगन्तुम् ॥ ६८ ॥

गंगावतारचरितान्यचिरान्नि[१]बध्य
गायन्तु मञ्जु सुरकिन्नरसिद्धवध्वः ।
कल्पद्रुमावनितले सविलासलास्य-
हास्यास्यकम्पनपरात्पर[२]सौख्यभाजः ॥ ६९ ॥

स्वर्लोकवारवनिता मिलिता दरेण
सन्मंगलानि भुवि गाङ्गमने विदध्युः[३] ।
नित्यं नवं नवमहो जनमाप्तुकामा
वामा भवन्तु भुवनेषु मनोऽभिरामाः ॥ ७० ॥

पुष्पोत्करानवचिनोतु वधूसमूहो
ग्रथ्नन्तु दाम गुणधामविधानदक्षाः ।
स्वीयान् विमाननिवहानवसज्जयन्तु
सज्जीभवन्तु सुरसिन्धुगमावलोके ॥ ७१ ॥

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१. चरितानि चिरान्नि° G (which is equally acceptable)
२. कम्पनपराः परसौख्य K, कम्पनपरां परसौख्य L
३. विदुस्थुः K, missing in L.

शून्यानि यानि भवनानि सुशोधयन्तु
कुर्वन्तु चारु[१]रचनाश्च तथोपकार्याः ।
गंगागमेन भुवि भूरिजनोऽधिगन्ता
तेभ्यः स्थलानि रचयन्तु सुराः समन्तात् ॥ ७२ ॥

वीणामृदङ्गपणवानकगोमुखेभ्यो
ढक्कारवः[२] समभवद् बुधदुन्दुभिभ्यः ।
इत्थं ध्वनिः समभवत्तुमुलस्तदानी-
मानीयतां स्ववहनाय विमानवर्गः ॥ ७३ ॥

परिवहभूमिं त्यक्त्वा परिवह मार्गं हिमाद्रिशिखरस्य ।
परिवह मुक्तिं लोके परिवह संतोषमीशनगरस्य ॥ ७४ ॥

वाराणसीविविधतीर्थविलोकनोत्का
सोत्का बभूव सुरसिन्धुरपि क्षणेन ।
पद्मोद्भवप्रकटवागनुनोदनेन
सज्जीबभूव जडजीवनिमज्जनाय ॥ ७५ ॥

अथ भगीरथभूमिपुरन्दरो
दरवरोज्झित[३]मानससुन्दरः[रे ?] ।
हिमगिरेः शिखरे समलोकयत्
स्मरहरं हरमिन्दुसमुज्ज्वलम् ॥ ७६ ॥

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१. रुचो K
२. K has a totally corrupt reading at this place (इन्द्रनारस्म ?).
३. झित (ज्झित) GV, सित K, शित L, षित (= उषित) could also go well with the text.

क्रुद्ध्यच्छ्रीकपिलर्षिलोचनपुटाविर्भूतवह्निस्फुटा [ट-]
ज्वालाभस्मितसागरावनिभृतां संपूरिताशावटा[१] ।
शंभोः[२] प्रौढजटाटवीषु विकटावासोद्भवत्संकटा
मन्नेत्रे प्रकटास्तु भक्तिनिकटा गंगातरङ्गच्छटा ॥ ७७ ॥

सगरसुतशतानां तापनिर्वापहेतुः
परिसरति कदा मे लोचनालोचनेषु ।
हिमनगवरशृंगोत्सङ्गसंसर्गभङ्गः
कथमपि[३] सुरगङ्गोत्तुङ्गरिङ्गत्तरङ्गः ॥ ७८ ॥

तदानीं तुहिनशिखरि[४] शिखरमवभासयन् चन्द्रशेखरोऽपि—

हिमाचलेन्द्रकूटाभं जटाजूटं विधाय सः ।
बहुयोजनविस्तारमाह्वयत्तां तरंगिणीम् ॥ ७९ ॥

बहुयोजनविस्तारां तारापतिकरोज्ज्वलाम् ।
धारां व्योमतलाधारां कृत्वा खान्नि[५] पपात सा ॥ ८० ॥

भ्राम्यन्मन्दरकन्दरोच्चलपयो डिण्डीरपिण्डैरिव
प्रोद्यच्छारदशर्वरीश्वरकरोद्गारप्रकारैरिव ।
गङ्गोत्तुङ्गतरङ्गरिङ्गणचमत्कारैर्नभोऽभूत्तदा
नानाभूरिजनुर्भवैर्भवभृतां पुण्यप्रकाशैरिव ॥ ८१ ॥

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१. वता G
२. शंभो G
३. मवि L
४. शिरि G
५. खाभि G

श्रीपतेश्चरणपङ्कजजन्मा माकरन्दनिकरो यदि नेदृक्।
तत्कथं परमहंससमूहैः सेव्यते सुरसरिज्जलसङ्गः ॥ ८२ ॥

जटाजालच्छन्ना लघुशफरमालेव तरला
बहिर्गन्तुं नैशीद्[१] गतनिजरया तद्गतभयात्।
तदा भ्रामं भ्रामं शिथिलितशरीरा श्रमवशात्
बहुं कालं गंगाऽगमयदवलम्ब्य स्मरहरम्॥ ८३ ॥

लसत्कनकपिंगटा[२]भिरभितस्तदा धूर्जटे-
र्जटाभिरभिटोपितं किमु विभाति गाङ्गं पयः।
कथं किमु परीवृतं परिधिना विधोर्मण्डलं
लसत्कनकपिञ्जरे किमु मरालबालोच्चयः॥ ८४ ॥

किमु कनकलताभिरावृतः किं दवदहनोज्ज्वलकीलमालया वा।
किमु गुरुमणिभिस्तुषारसानुर्लसति जटासु शिवस्य गांगमम्भः॥ ८५ ॥

बहुतरदुरदृष्टैर्दृष्टमत्रापि मेऽद्य
स्मरहरणकपर्दामर्दिता यत् स्थिराऽभूत्।
अथ कथमहमर्थं[३] साधये लुप्तसंज्ञः
स्तवनरचितशुद्धिर्बुद्धिरागान्नृपस्य ॥ ८६ ॥

कामधेनुभवैश्छन्दोविशेषैः सविशेषतः ।
स्तुवेऽहं कामशमनं स्वीये(स्वीयैः) कामदुघां प्रियम्॥ ८७ ॥

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१. नैषीछ KL. The MS G also orignially had this reading which was however later corrected into नैशीद्

२. पींगटा G, पिंगटा = पिंगला

३. कथमसमर्थं K कथमसमर्थः L

इति विविधविकल्पाकल्पनानल्पजल्पैः-
र्लघुतरमथ कालं चालयद् भूपबालः ।
निजमनसि विधाय प्रौढवारौघगंगा-
चरणपरिचयार्थं चन्द्रचूडं ववन्दे ॥ ८८ ॥

॥ इति साहित्यपारावारपारीण-कविताकान्तारकण्ठीरव-
सर्वस्वदानदीक्षाविचक्षण-श्रीमद्दीक्षितबालकृष्ण-
सूनुशंकरविरचिते गंगावतरणचम्पूप्रबन्धे
गंगाचरणाङ्कस्तृतीय उच्छ्वासः ॥

□□□

चतुर्थ उच्छ्वासः

श्री गणेशाय नमः ॥[१]

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प्रतिदिवसमनङ्गारातिमुख्योत्तमाङ्गा-
भरणकमलसंगा वारिधावुत्तरङ्गा ।
शशिधवलभुजङ्गाधीश[२]वर्णोत्तमाङ्गा
प्रभवतु मम भूयः पापभङ्गाय गङ्गा ॥ १ ॥

सदावरं परं दयाधरा-सुरा-सदा-स्मरम् ।
कृपा-शिवा-वरा-पराभवं चलं स्तुमः कदा ॥ २ ॥

दान्तं वन्दे सारं कान्तं धारावासं चारं स्मारम् ।
साराधारं[३] चारं कारं भीमं चित्तं काशीवासम् ॥ ३ ॥

धीरं देवं तारं शान्तं धारं वासं[४] ध्याये स्मारम् ।
वारं धारं चञ्चत् हृष्यत् स्थाणुं मित्रं वासं गाङ्गे ॥ ४ ॥

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१. All MSS have this benedictory sentence here though it is not found in the beginning of other ucchvāsas.

२. All MSS display here a ष in place of श which gives rise to the suspicion that our Author himself confused between श and ष. Other examples in the immediately following ślokas are हश्यत् (for हृष्यत् śl. 4) गिरीषम् (for गिरीशम् śl. 6), परेषम् (for परेशम् śl 8), विश्वाधीषम् (for विश्वाधीशम्, śl. 24), गिरिषं (for गिरिश in śl. 27), and महीष (for महीश in śl. 32).

३. ताराधारं K, तारार्धरं

४. L omits वासं

त्रिजगति सहृदयकमलजनिजहृदि, धरवरादिशि दिशि धृतरुचि कलयति।
हरिहृदि मुनिजनशुभतरकरधृत-मनसि च निजजनशरणगतटरुहि ॥ ५ ॥

सुमूर्तिं सुकम्रं करालं वरोढं तितीर्षुं सुवाहं विचारं कृपालुम्।
विपङ्कं चलद्रुं सुनालं घनाक्षं, यजेऽहं कृते तं गिरीषं(शं) हतारिम् ॥ ६ ॥

सुखकरं सुरुचिरं सुरवरं शशिधरम्।
परिसरं मृगदरं धृतगरं लघुतरम् ॥ ७ ॥

वनचरं दरहरं स्मरहरं शुभकरम्।
गतजरं हृतदरं गुरुतरं जनिहरम् ॥ ८ ॥

भवन्तं घनानां[१] समानं दवाग्नि दधानं विमायं रमार्धं परेष(श)म्।
वदे तं स्ववन्द्यं (सुवन्द्यं?) कदाहं मनूनां तमोघ्नं खपारं[२] कृपौघं यदन्तः ॥ ९ ॥

सौख्याब्धिं दातारं सौख्यानां दुष्टानाम्।
हन्तारं मूढानां मुन्त्यौघं गंगायाः ॥ १० ॥

भूतेशं हर्तारं धौरेयं पातारम्।
संलक्ष्यं ध्यायेऽहं वर्णौघं नामौघम् ॥ ११ ॥

धृतनयन शशिधवल निजशरण बहुधनद।
विमलरुचि सुरसुरभि निजवपुषि निजशिरसि ॥ १२ ॥

परिकलितहृदि भजत करकमल ललिततर।
क्षणरचित[३] दरदलित मरणयुजि निजमनसि ॥ १३ ॥

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१. धनानां G

२. स्वपारं GKV (which also makes good sense).

३. K omits रचित.

वह्निं स्मरकृते देहं विदधतम्।
भूतं पुरहरं मित्रे कृतरुचिम्॥ १४॥

देवे कृतमतिं तुल्यं निजजने।
कान्त्या[1] परिवृतं नित्यं विदधतम्॥ १५॥

काशीपुरवरं देवासुरचरम्।
रुद्राक्षनिकरं भूतिं विदधतम्॥ १६॥

मायं[2] प्रभुवरं पद्मार्चनहितम्।
सत्कर्णनिकटे गायन्तमनिशम्॥ १७॥

सुखावासं स्फुरद्भासं लसद्धासं धरावासम्।
महोल्लासं दिगावासं चितारासं गतायासम्॥ १८॥

धराधीरं शिरोनीरं महावीरं हरिच्चीरम्।
रिपौ भीरं लसद्धीरं भजे धीरं समाधीरम्॥ १९॥

मायाहरण जायाधरण दायादरण कायाहरण।
पापातरण चापावरण जापादरण तापाहरण॥ २०॥

रामाभरण कामाहरण वामाचरण दामादरण।
धाराधरण साराचरण तारावरण नाराचरण॥ २१॥

विबुधत्राण मदनप्राण सुरभिघ्राण भुवनश्राण।
जनतादान शरसंधान गरलापान गिरिजामान॥ २२॥

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१. कृप्त्या (< कृपया ?) V. कृत्या (which may also be acceptable) K.
२. माद्यं K.

सुखसंधान निजसंमान बहुधाद्दान वृषभायान।
कुरुकंतान चरणध्यान मनुगंगान चलित[१] प्राण ॥ २३ ॥

कलये हरणं विलसत्करणं चरणं निपुणं रसिकं हरणम्।
चतुरं विपुलं कलिलं यमितं सुखदं सुरसं रसिकं वशगः ॥ २४ ॥

सहस्राक्षस्तुत्यं लसत्शेषा[२] भूषम्।
गलद्गङ्गं ध्याये वृषारूढं वन्दे ॥ २५ ॥

समुद्यन्नेत्राज्वं(ढ्यं) पराभूतारातिम्।
पृथापुत्रप्रीतं भजे विश्वाधीषं[३] (शम्) ॥ २६ ॥

विरञ्चेः कर्तारं जनानां भर्तारम्।
भवाब्धेः संतारं मितं वेदैर्वन्दे ॥ २७ ॥

निराबाधं रुद्रं रसाधीशैर्वन्द्यम्।
पदं नैजं भक्ते कृपाधीनो दीनः ॥ २८ ॥

नमत गिरिषं (शं)[४] त्रिपुरशमनं धरणिधरजा-गणपतिनुतम्।
तमिह कलये भसितकलितं सुरवरनुतं दितिजदरणम्[५] ॥ २९ ॥

भवभयहरं पुरवरदरं भजत वरदं दमितदितिजम्।
विषमनयनं कनककवलं लघु विदधतं क्व नु खलु भवे ॥ ३० ॥

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१. वलित K
२. षेषा GV
३. All MSS have षम् for शन्
४. All MSS have ष for श
५. दिवितदरदम् KV

शंकरनन्दित वन्दितवासुकि नन्दिनिगायत रावणकामित ।
सुन्दरधूनित चेतसि खेचर पोषित[1] भूधर वत्सलयापित ॥ ३१ ॥

तनुं गुरुं वशं करं गतं शिवं हितं सुकम् ।
धरं करं भजे वृतं भवं शरं वरं पदम् ॥ ३२ ॥

इति कामदुघापद्यैरनवद्यैरभिष्टुतः ।
तुतोष शंकरः शीघ्रमनुकम्पापरो हरः ॥ ३३ ॥

अद्याहमनवद्याभिर्गद्यपद्याभिरञ्चितः ।
गीर्भिर्महीष[2] (श)पुत्रेण पूर्वजत्राणकारिणा ॥ ३४ ॥

जटाच्छटौघादुन्मुक्तां गङ्गां गां गमितास्मयहम्[3] ।
स्तुतः कामदुघापद्यैः सैषा कामदुघास्तु ते ॥ ३५ ॥

अथ स्मरहरहरजटाजूटकूटविकटावटतटीसुरनटीविडम्बनपरम्परापचय-चतुरां, चतुरुदधिकुहरपूरणपरां, पराराधितचरणकमलां, कमलावलीललित-विलासलास्यकलितां, कलितन्तुच्छिदुरमेदुरजलपूरां, पुरारातिशिर[4] स्ततिमल्ली-माल्यानुकल्पाम्, अनल्पाम्भ[:]प्रसरसंशोषितभयभवपङ्काम्, पङ्कावलीलुठित-कमठपाठीनकठोरपृष्ठतटकटिनितम्बजम्बालपरिलम्बा(°बित ?)लतासन्ततिसंगत-विकसन्नवकुसुमसमूहसंकुलमिलदलिकुलकलमञ्जुगुञ्जारवाकर्णनादत्तकर्णगोकर्ण-तर्णकानवलीढनवोपला(°लपा)[5] लंकृतसैकतप्रदेषा(शा)म् , प्रदेशा[6]-

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१. षोषित GL
२. All MSS have ष for श
३. सपहं K
४. G drops the letter र in शिरस्
५. All MSS have the *metathesis* नवोपल for नवोलप (=green grass)
६. प्रदेषा in GLK

न्तरागतनानाजीविजनसंजीवनजवजर्जरितजीर्णतटीनिकटविकटपाषाणपरम्परा - स्खलन[१] संत्रस्तसमस्तवनचरजनपरि[२] गृहीतगृहसम्भाराम्, आभरणायमानवारिभर-भूषितभूवलयाम्, भूवलयाङ्क[३] नानातीर्थनिवहविरचितसङ्गाम् प्रचलतरतरङ्गाम्, गङ्गां समवलोकयितुम्—

अथ सुरवर[४] संघैरप्सरोभिः समेतो
विविधकुसुममालाजालमालम्बिनीभिः ।
विविधविबुधवामामन्द(नन्द) सन्दोहकन्दः
समभवदथ सज्जः कञ्जभूरादिदेवः ॥ ३६ ॥

यमकुबेरजलेशसुराधिपाः सुरसमाकुलसैन्यसमन्विताः[५] ।
शिवजटावटचारुनिवासिनीं समवलोकयितुं समगुस्तराम् ॥ ३७ ॥

नानाविमाननिवहेषु मुदा चरन्तो
गङ्गावतारचरितानि विचारयन्तः ।
स्वान्त(:)प्रमोदकलया सलया हसन्त-
स्तां लोचने विचरितुं समगुर्हि सन्तः ॥ ३८ ॥

१. सृकलन G
२. पिरº L
३. The MSS K and V drop the word भूवलयां (haplography !) and begin this part of the sentence with कनानातीर्थ etc.
४. सुरचर GL
५. G drops म in समन्विताः

पाताललोकतलवासिविलासिकल्याः
सर्पास्तदा समसरन् स्व[१] विलासिनीभिः ।
दैत्या अपि[२] प्रगतचारुविकल्पमत्या
नत्यादृताः समभिसस्त्रु[३] रमुं सुरेशीम् ॥ ३९ ॥

सुपटहानकगोमुखझर्झरैः कृतरवैर्बहुनर्तनशीलिनः ।
समसरन् सुरसिद्धमनोहरा नटवराः सुरसिन्धुमुदे तदा ॥ ४० ॥

शुकपराशर[४] पर्वतनारदाः स्मरहरस्तवनेषु विशारदाः ।
समसरन् रभसा विधृतादराः सुरधुनीमनु सप्त मुनीश्वराः ॥ ४१ ॥

सुकवयः कवयश्च मनोहराः सुललितार्थपदस्थितिकारिणः ।
विमलकोमलमञ्जुरवास्तदा सुरधुनीमगमंश्च यतिव्रताः[५] ॥ ४२ ॥

इममुदन्तवरं वसुधातले परिकलय्य वरस्थिरजीविनः ।
निजहिताय यथा नवशालयो मुमुदिरे मुदिरेण समुक्षिताः ॥ ४३ ॥

पुरे पुरे जनपदे ग्रामे ग्रामे गृहे[६] गृहे ।
जनाननेषु समभूदु[७] दन्तः कुसुमाकरः(कुमुदाकरः?)[८] ॥ ४४ ॥

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१. Both K and V drop स् in स्व
२. दैत्याऽपि G
३. ससृ G
४. पराषर KV
५. यतव्रताः ?
६. L omits गृ in गृहे
७. सभूभुड K मभूभुड V
८. Meaning 'cause of delight (मुद्-मुदा) for the Earth (कु)'. A conjecture.

देशे देशे दुन्दुभिध्वान आसीद् ग्रामे ग्रामे डिण्डिमानां निघोषाः ।
घोषे घोषे वेणुनादस्तदानीं प्रत्युद्याने स्वर्गलोकाधिसिन्धोः ॥ ४५ ॥

गिरिपुरवरतुच्छस्थानकुग्रामभाजा-
मपृथुपृथुकसंघैः स्त्रीजनैराकुलानाम् ।
भवति निरयगानां देवलोकः कुलाना-
मिति कलकलरावः प्रादुरासीज्जनानाम् ॥ ४६ ॥

अहमहमिकयाग्रे पातुकानां प्रहर्षाद्
गलितवसनभूषाव्याकुलानां जनानाम् ।
तुरगरथसहस्रैरुद्गतानां समन्ताद्
अतिहलहलशब्दः प्रादुरासीत्तदानीम् ॥ ४७ ॥

तदा निरन्तरनिगमधारणानिर्मलितमेधाः वेधाः सुधानिधिधरं समबोधयत्—निखिलदेवगणचक्रचूडामणिमरीचिनिचयनीराजितपदाम्भोरुह शम्भो किमेनां नोज्झितुमीहसे? तव जटाजूटकूटावटनिकटे संकटमनुभवन्ती विगतविस्मया गतरया[१] विषहरणव्रततिततिभिरवरुद्धा पन्नगीव, मन्त्रयन्त्रैर्नियन्त्रिता चन्द्रकलेव, कनकमयशलाकानिर्मितपञ्जरे परिताम्यन्ती दुःखमनुभवन्ती हंसीव वरिवर्ति (sic.)[२] । तदेनां सकलजडजीविजनोपकाराय संमोचय, त्वं तु परोपकारमयमूर्तिः सुमूर्तिभिः परिख्यातोऽसि[३], विलम्बावलम्बानमयुक्तमित्युक्त्वा तूष्णीमास । साम्बशिवोऽपि निजोर्ध्वैकजटाग्रादेनामुत्ससर्ज ।

ततश्च विमलतरयन्त्रधारानुकारिधारया रयाद् दिवं हिमगिरिभुवं च समाप्लावयत् । तदानीं च सुरसिद्धकिन्नरयक्षगन्धर्वगुह्यकादयः उच्चैर्जगुः ।

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१. Both K and V omit गतरया
२. So all MSS (ought to be वरीवर्ति, वरिवृतीति or वर्वर्ति).
३. परिव्याप्तोऽसि ?

स्तुवन्तो परे ननृतुः। सुराङ्गना अपि कोमलकरतललालितैः कल्पतरुकुसुमनिकरैराच्छादयामासुः। सुकवयश्च नाना वर्णरचनया संवर्णयामासुः—

दिशां कण्ठे मुक्तामणिविमलहारप्रतिसरा
परानन्दावेषा(शा)दधिधरणि काशीं प्रति सरा।
तदा मध्येव्योम स्फुरणचतुरा शुभ्रमकरा
रराजोच्चैर्गङ्गा विमलशरदभ्रभ्रमकरा॥ ४८॥

गर्जद्दिग्गजपुष्करान्तरचरं यत्फूत्कृतैरुज्झितं
मुक्ताजालमराल[१] बालसुषमां[२] धत्तेतरां पुष्करे[३] ।
मल्लीमाल्यसमुल्लसत्सुरनटीवक्षोजभूभृ[४] त्तटी–
प्रान्ते शुभ्रपटीयति प्रतिदिनं तद्(यद्) भाति[५] गाङ्गं पयः॥ ४९॥

पयः[६] पूरभ्रान्त्या क्षुधिततरहंसैरभिगता
शरन्मेघभ्रान्त्या विपुलचपलाभिः परिवृता।
चिरं जीवंजीवैर्हिमकरकरभ्रान्तिमनसा
धराधाराधारा[७] तव विमलवारामनुसृता॥ ५०॥

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१. Both K and V drop रा of मृराल (मल)
२. सुशुमां G, सुषुमां L, पुमां KV
३. पुष्वरे KV
४. भूमृत् G नूभृत L
५. L drops भा in भाति, भाभि KV
६. यमः KV
७. L omits one धारा

ज्वलत्कनकसन्निभै[१]र्मणिमरीचिवीचिप्रभै-
र्महन्मकरकच्छपैर्ललितराजिराजीवकैः ।
रराज जलमुज्ज्वलं सुविपुलं चलं स्वर्धुनी-
प्रभूततरमम्बरेऽम्बरमणिप्रकाशीकृतम् ॥ ५१ ॥

वशीकरणमौषधं[२] ललितमुक्तिवामभ्रुवः
कृषीकररसायनं, श्वयथु[३] पुष्टपापात्मनाम् ।
[४]ऋषीश्वरगणैः सदा निजवृषीतलेऽभ्युक्षितं
हृषीककुलपावनं जयति सावनं ते पयः ॥ ५२ ॥

गङ्गाधारावलोकाय स्वाद्विमानात् समुत्सुकैः ।
विरराजाप्सरोवक्त्रैः शतचन्द्रं नभस्तलम् ॥ ५३ ॥

ततश्च तुहिनशिखरिशिखराग्रनिपतन्निर्झरझणत्कारमुखरा[५] सुखं नृत्यमानसलिलसलीलललिततरलास्यकलाविलासवाससंभावितसाहसा सहसा समुत्सर्प्यमाणा मानोन्नतकन्धरा धराधीश[६]विटतटनिकटसंकटगुहागह्वरसुन्दर-मन्दिरायमान[७]कन्दरकन्दलीलीयमानमिलदलिकुलसंकुलचलिततरा अयशःसमूह-समुत्सारणकारणीभूतपयसा प्रस्खलत्प्रस्तरवरसंस्तरत्रस्यमानैणशाव[८]-चमूरुचमरीचयचञ्चूर्यमाणचारुतरदूर्वाङ्कुरसंप्लाव्यमानपयसा परिवृत्य नित्याव-सानोद्धुरधराधीशमलंक्रियमाणारण्यानीभुवमुत्ससर्प ॥

१. सक्षिभै for सन्निभै KV
२. L drops धं
३. The author uses this word in neuter gender whereas it is masculine.
४. सषी L
५. L drops the word मुखरा
६. धीष G
७. G drops रा of मन्दिरायमान
८. षाव G

यस्यां च संकुचत्कीचकचयचञ्चच्चारुतरसमाकर्णनस्तब्धकर्ण-चमरीचयरङ्कुपोतकपोतहरिणकरिणः समुल्लसन्ति, यस्यां च घनसार - त्वक्सार-पीतसार- कोविदार- सिन्धुवार- सहकार- मन्दार- शितिसार- कर्णिकार- वानीर-करवीर- जम्बीर- पाटीर- बीजपूर- मालूर- खदिर- कदर- बदर- तमाल- ताल-हिन्ताल- कृतमाल- नक्तमाल- प्रियाल-दधिफल-निचुल- पिचुल- मधुल-मधुष्टील- गुडफल- विडल- फेनिलोद्दाल- कदली- लांगली-लवली- शाल्मली-धात्री-चित्री- जम्बू-सर्ज- खर्जूरार्जुन- जपा-न्यग्रोध- शिग्रु-मुनिद्रुम- सर्वतोभद्र-सप्तपर्ण-स्वर्णलाक्षादि-तरुलताजातयः समुल्लसन्ति।

यत्र कीचकाश्च न वायुप्रभूतभीमवेगविमर्दिताः,

यत्र प्रियाला अपि प्रियालापशकुनिसंगताः,

यत्रार्जुना अपि गाण्डीवरहिताः कृष्णसारसमवलम्बिनश्च,

यत्र सहदेवा अपि न सहदेवानुकारिणः,

यत्र नकुला अपि न कुलीना,

यत्र कौरवा युधि स्थिरा अपि न युधिष्ठिराः,

शकुनिपक्षपातिनोऽपि न कौरवाः,

यत्र मरुज्जातिकम्पिता अपि न रावणानुचराः,

द्रोणप्रिया अपि न पाण्डवाः,

सोत्कलिका अपि न समुत्सुकाः, अपयोधयश्च।

कुमुदपनसशार्दूलकलिता अपि न सुग्रीववानरव्यूहाः,

पीतरक्तपलाशकलिता अपि न दशाननसेवकाः,

मकरन्दसहचरा अपि न माधवाः

भुजङ्गप्रिया अपि न भुजङ्गप्रियाः।

यत्र चावकेशित्वं तपस्विविधवास्वेव, अनेकजटात्वं वटवृक्षेषु मुनिजनेषु च, नवपाल्लकित्वं वृक्षेषु, यत्र च निस्सारत्वं कदलीष्वेव, यत्र च मदनफला अपि कामरहिताः, याश्च[१] सशोका अपि अशोकाः, यत्र सप्तच्छदा अपि बहुच्छदावलिकलिताः यत्र सर्वतोभद्रा अपि सर्वतः कटुरसाः, धार्तराष्ट्रसहिता अपि न दुर्योधनपृतनाः, याश्च[१] सदाशिवा अपि असदाशिवाः, सरलपुन्नागार्जुन-संकुला अपि न सरलार्जुनपुन्नागकलिताः, सुररामाप्रिया अपि असुररामाप्रिया, संकेतकराजिता अपि न सोत्काः, यमलार्जुनसहिता अपि न गोकुलभूमयः ।
एवं नानाविधभूमिषु विहरन्ती—

शृङ्गाग्रादापतन्ती विकटतटगुहागह्वरेषु स्खलन्ती
मन्दं मन्दं धमन्ती[२] भुवनहितकृते क्वाप्यमन्दं चरन्ती ।
भूमीपृष्ठे लुठन्ती धवलिमविभवैश्चन्द्रकान्तिं हसन्ती
दुःखग्रामं ग्रसन्ती हरतु जनुरघं देवसिन्धुर्लसन्ती ॥ ५४ ॥

ततश्चानवरतनिगमगणसमुद्गिरणपूततरया वाचा तमभिनन्दयन् विरञ्चिरवोचत्— चतुरुदधिपयःप्राचीरपरिकलितललिततरवसुमतीसीमन्तिनी-भुजङ्ग भुजदण्डखण्डितारातिमुण्डपुण्डरीकमण्डितयशःकासार, सारभूतत्रिजगदुद्धार-कारणीभूत, भूतपतिशिरोऽरण्यानीवल्लीभल्लीप्रसूनस्तबकायमानपयस्सङ्ग गङ्गावतरणवितरणप्रद, भो राजन्, धन्योऽसि। धराधरसंभृतधरणिधुरन्धराणां धौरेयोऽसि। मनुरिव प्रियव्रतासादितपुण्यश्लोकोऽसि। उत्तानपाद इव ध्रुवकीर्तिरसि। प्रह्लाद इव सद्गृहोऽसि। श्रीराम इव जनकप्रियोऽसि। कृष्ण इव कृतवसुदेवतर्पणोऽसि। महावराह इव वसुधोद्धारप्रवृत्तोऽसि। महाकच्छप इव विभृतभूमण्डलोऽसि, नृसिंह इव विदारितवैरिवक्षःस्थलोऽसि,

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१. यत्र च ? One would rather expect ये च instead of याः च.

२. भ्रमन्ती LKV. My reasons for giving preference to the reading धमन्ती over भ्रमन्ती are twofold. Firstly, the reading धमन्ती is a *lectio difficilior* occuring in the MS which has preserved the text most faithfully and secondly, the expression मन्दं मन्दं भ्रमन्ती would stand in direct contradiction to the immediately following statement अमन्दं चरन्ती.

प्रह्लादितचित्तवृत्तिश्च। बलिरिव वैरोचनसंभवोऽसि, सत्त्रिविक्रमाहृतराज्यसंपद्भरश्च। शिव इव द्विजराजप्रियोऽसि गङ्गाप्रेमलताकलितश्च। शक्र इव शतकोटिदानधारणपरोऽसि, कुबेर इव त्र्यम्बकवर्धितप्रेमलताकलितोऽसि। धर्मराज इव जडजीविजनजीवोद्धरणोऽसि। वरुण इव प्रचेता असि, सप्तसमुद्राधिपतिश्च।

परमदुष्करमिमं मनोरथं महीमहारथत्रिजगज्जयविरचित[१] संगरो[२] सगरोऽपि नाध्यगच्छत्। अंशुमानिव विनाशित[३] तमःसमूहः समूहोल्लसितविविधधिषणासादितदुश्चरतरतपःसमूहोंऽशुमानपि द्वात्रिंश[४]त्सहस्रसमाः समाराधिततपसा समाराधितहरचरणोऽपि नासादितवान्। सप्तद्वीपप्रकाशनप्रदीपो नानाक्रतुवरसन्तोषितसुराधिपो दिलीपोऽपि नाप्तवान्। अनेकजन्मागण्यपुण्यैरिमं मनोरथं त्रिपथगावतरणरूपं समासादितवानसि—

यावत् सप्तसमुद्रमुद्रितमहीमुद्रा दरीदृश्यते
यावच्चन्द्रदिवाकरौ जगदिदं सम्यक् प्रकाशिष्यतः ।
गङ्गोत्तुङ्गतरङ्गरिङ्गणचमत्कारावतारोद्भवा
कीर्तिस्ते नृप कृत्तिकापरिवृढस्पर्धाकरी स्थास्यति॥ ५५॥

कुप्यत्श्री[५] कपिलर्षिलोचनपुटाविर्भूतवह्निच्छटा-
निर्दग्धस्थपुटा यमालयबहिर्भूतावटा संकटाः।
तावत्स्वर्ग[६] परम्परोपरि गृहे स्थास्यन्ति ते सागराः
यावद्गाङ्गतरङ्गरिङ्गणचमत्काराभिरामं[७] जगत्॥ ५६॥

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१. All MSS except G drop the word विरचित

२. So all MSS (instead of grammatically enjoined संगरः)

३. विनाषित all MSS except G

४. द्वात्रिंषत् all MSS except G

५. So all MSS, though *saṃdhi* in a *samāsa* is obligatory and one would expect कुप्यच्छ्री etc.

६. सर्ग L,G

७. अधिरामं V

कनकमणिविभूषाचित्रिताङ्गं रथाङ्गं
जवतरहयहेषा[१]चक्र[२]घोषाभिरामम्।
रथवरमधिरुह्याग्रेसर[३] क्षोणिपाल
प्रचुरसुकृतभाजामद्य चाग्रेसरोऽसि ॥ ५७ ॥

बहुतरवरिवस्याभावमस्याः समन्ताद्
विचरतु तव सेना प्रेमभूसद्रसेन।
अहमपि सुरसंघैः साकमालोकनोत्कै-
र्द्रुततरमनुगन्ता भूरिलोकोत्सवाय ॥ ५८ ॥

धरणितलनिवासाः सोत्सवा भूरिलोका
ग्रहगणभुजगेशा यक्षगन्धर्वसंघाः।
परिकलितखनित्राः प्रौढकुद्दालभाजः
सुललिततरमस्याः मार्गमाशोधयन्तु ॥ ५९ ॥

स्वर्गतः शापपतिताः पतिताश्च महीतले।
सुरसिन्धुं निरीक्षन्ते राक्षसीं तनुमाश्रिताः ॥ ६० ॥

इति विरञ्च्यनुशासनमाकलय्य प्रबलतरपापभञ्जनाय विरचितव्यूहा, दात्यूहहंससारसचकोरकुररकुक्कुटचक्रवाकवकचक्रवालसकलकलारावसंकुल - कूला, अनुकूलस्थतरुवरविकसल्लताप्रतानविलसत्कुसुमचयस्तबकसंस्तभ्यमान-सलिला, सलीलनीलकण्ठनृत्यविकसद्बर्हसंभावितकच्छा, कच्छपमत्स्य-कुललीयमानकुहरा, हराङ्कवृषभविषाणमण्डलोद्धूतस्खलितविषमपाषाणशतसंबा-धा, बाधितखरकिरणखरकिरणसञ्चारा, सञ्चारायसंस्थितचमूरुचयसंचरण-

१. नवतरहयोषा K
२. वक्र V
३. अग्रेसरः G

चञ्चूर्यमाणनवोलपा(पला)लंकृतसैकतशतसंचरन्मरालबालमालायितडिण्डीरपिण्ड-समलंकृता, कृतान्तभयसन्त्रस्यमानानेकजडजीविजनसंकुला, कूल-स्थितमत्त[१] कलहंसगणकलकूजनसमाकर्णनस्तब्धकर्णगोकर्णतर्णकानास्वादनप्ररूढ दूर्वाप्रतानवितानायमानाच्छकच्छजला, जलान्तर्गतविकटग्रावगणसंघर्षणघर्घररवा-कर्णनसंप्रीयमाण[२] समस्तजीविजना, नानाविधविलसद्रयभरभ्रमभङ्गा गङ्गा प्रससार।

क्वचिज्जलजराजिता जलजराजिता भूतले
पतत्रिगणसेविता त्रिगणसेविता पापहा।
भगीरथपताकिनी रथपताकिनीरोच्चया
भवद्भवभयापहा भवभयापहा दृश्यते ॥ ६१ ॥

अथ समस्तविषमविषयविषव्याकुलितान्तःकरणासादितदुश्चरतरतपः-प्रभावाराधितसमस्तयोगसिद्धिः, सिद्धवरपूजितपादपद्मः, पद्मालयालालननिवृत्त-चित्तः, चित्तान्तर्हरिचरणस्मरणपरायणान्तःकरणपवित्रतया निरन्तरसन्तन्यमानसप्त-संस्थासंस्थापनपूर्वकमनेकसप्ततन्तुरचनया हरेरर्चनमाचरन्नार्यावर्तान्तर्गतभूमौ यज्ञवाटं विरचयन् निह्नुतसकलकलिकलुषो वर्षीयान् जह्नुराजर्षिरतिष्ठत्। तस्य च यज्ञवाटं केनापि मनोरथेनाकुलिताङ्गा प्रचलतरतरङ्गा गङ्गाभिससार। तं यज्ञवाटमभिलुण्ठयन्त्या[३] प्लावयामास। ततस्तदविनयाप्तकोपसंतन्यमानमनाः मनाक् विहस्याह—अहोऽस्या गर्वायितं पश्यत मय्यप्यविनयोपक्रमम्! तदेनामेणाङ्कशेखरमौलिमालां मैनाकमेनातुहिनगिरिलालितामपि कुम्भसम्भवः पाथोधिमिव योगकलया पाणौकृत्य[४] नेत्रे निमीलयित्वा[५]—

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१. Both K and V drop त्त of मत्त

२. मान G

३. लुण्ठयन् G

४. The G has the reading करतले कृत्वा which is equally good. But the majority of the MSS (3) supports the reading accepted in the text above.

५. So all the MSS. It is a careless mistake of the author himself (prompted probably by the memory-traces of the well known line of Kālidāsa occuring in the Meghadūta (II. 47) : शेषान् मासान् गमय चतुरो लोचने मीलयित्वा) since the correct grammatical form would be निमील्य.

ताम्यत्तीव्रतिमिङ्गिलां समकरव्याक्षोभ्यमाणान्तरां
नक्राक्रान्तकठोरकच्छपमिलत्पाठीनपृष्ठाकुलाम् ।
भ्रश्यद्भूरि[१] सशोककोकबकयुक्सम्यक्सरत्सारसा-
मास्वाद्यर्षिवरो परोत्कलिकया गङ्गामपात् कोपतः ॥ ६२ ॥

निष्पीतां भुवि जह्नुना त्रिपथगां श्रुत्वातिमात्सर्यतः
प्रेमस्थानविलासनाशवशतः कौतूहलान्वेषिणः[२] ।
गौरी नृत्यति रोदिति स्मरहरो मुञ्चन्ति नाकं सुराः
सर्वे[ऽ][३] संभववस्तुनि प्रकटिते किं किं न संभाव्यते ॥ ६३ ॥

पुरस्सरभगीरथो रथवरेण गच्छन् यदा
रथोल्लिखितमार्गगां त्रिपथगां न चालोकयत् ।
तदा श्रमनिरर्थतापरिविभावनाव्याकुलः
पराक् वलित[४] कन्धरः कमलजातमालोकयत् ॥ ६४ ॥

विधे, किमिदमद्भुतं मम हि भूरिदुर्दैवतो
विलोपमगमत् कथं सुरसरिद्, भ्रमो वा मम ।
तदा विधिरवीवदद् विविधसान्त्वयानो नृपं
भगीरथ वृथा[५] ऽऽधिभिः किमिह तप्यसे बालवत् ॥ ६५ ॥

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१. भ्रश्यभूरि GL
२. कौतूहलान्वेषिणा KSV (कौतूहलान्वेषिन् refers to Śiva).
३. Supplied by the editor, a conjecture.
४. Both K and V have the common corrupt reading परावलेत. Note that the poet choses to retain the letter क् in पराक् in spite of a व following on it. One would expect here a regular saṃdhi, turning क् into ग्
५. वृष्टा (थ of an older MS read as ष्ट by the scribe-copyist) KV

भवद्रथपथानुगा त्रिपथगाऽधुना सर्वथा
भविष्यति वृथा श्रमो न भविता श्रमं मा कृथाः।
निगद्य ऋषिनायकं समवदद्विरञ्चिस्तदा
मुने किमिदमद्भुतं रचितवानसि त्वं क्रुधा ॥ ६६ ॥

जहीहि जडजीविनां निजहिताय तापापहां
तवापि दुहितापदं समुपयास्यतीयं भुवि।
भवज्जठरमण्डपे समनुभूय बाधामिमां
हरिष्यति भवार्णवे जठरसंभवं पापिनाम् ॥ ६७ ॥

विलम्बमल(थ ?) मा[१] कुरु त्यज निजौजसा श्रोत्रतः
पवित्रयतु गामियं मम वचोभिरामुञ्च वै।
भगीरथपरिश्रमं परिकलय्य नैजे हृदि
क्षितौ क्षपितकल्मषा किमुत सज्जना नासते ॥ ६८ ॥

इति वचनविलासाडम्बरैर्वेधसोऽपि
प्रचुरकरुणयाऽसावाप्तवान् स्वां[२] कुमारीम्।
श्रुतनिगमपवित्रात्[३] श्रोत्रतोऽतीत्यजह्नै
प्रचुरकमलसंगामाशु गङ्गां क्रमेण ॥ ६९ ॥

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१. All MSS have uniformly this reading which is also attested by the metre. But should it not be विलम्बमलं मा ? conjectural reading : विलम्बमथ.

२. चां GKV (L has स्वां). However my conjecture is that the original reading was probably तां which got converted into चां through scribal mistakes and was later 'corrected' into स्वां in L (वान् तां or वान्तां, न्त > च restored to न् च [ां])

३. No MS shows here the expected saṃdhi च्छ्रो. The L MS has even the reading त्रा श्रो (having dropped the letter त्) which is again an indication as to the fact that the author did not join these letters. Saṃdhi is usually considered to be obligatory (नित्या) in a metrical composition.

पुनरपि सुरगङ्गा पूर्वसंस्थानरूपा
समगमदथ भूपं कामरूपाभिरूपम्।
तदवधि भुवि धन्या जह्नुकन्याभिधेयं
सुरमुनिकविवृन्दैर्गीयते गीर्भिरुच्चैः ।। ७० ।।

अथ भगीरथभूमिपुरन्दरो
दरवरोज्झितमानससुन्दरः।
परितुतोष यथा दिवसोदये
मुकुलभावगताम्बुरुहावलिः ।। ७१ ।।

स्नात्वा त्वमपि पूर्वेषां निवापसलिलं कुरु।
दत्त्वा दानानि विप्रेभ्यो गच्छायोध्यापुरीं स्विकाम्।। ७२ ।।

प्रयागमनुसृत्यैषा काशीं सम्भावयिष्यति।
इत्युक्त्वा त्रिदशैः साकं ययौ नाकं पितामहः ।। ७३ ।।

स्मरहरणजटाभिश्छिन्न[१]वेगौघगङ्गा-
चरणपरिचयेनानन्दसन्दोहकन्दः ।
अथ नरपतिधुर्यो राजधानीं स्वकीयां
हयवरमखमेध्यां सोऽप्ययोध्यामयासीत्[२] ।। ७४ ।।

।। इति साहित्यपारावारपारीण-कविताकान्तारकण्ठीरव-
सर्वस्वदानदीक्षाविचक्षण-श्रीमद्दीक्षितबालकृष्ण-
सूनुशंकरविरचिते गङ्गावतरणचम्पूप्रबन्धे
गङ्गाचरणाङ्कः चतुर्थ उच्छ्वासः ।।

□□□

१. छन्न L
२. The MS G drops this entire verse.

पञ्चम उच्छ्वासः

श्रृङ्गारहास्यकलितैश्शिवया कलितश्शिवः कटाक्षौघैः ।
व्यक्तं सितासितवपुः पुनातु तीर्था[१]धिराज इव ॥ १ ॥

ततो मुनिगणैः सार्धं स्तुवद्भिः स्तुतिपाठकैः ।
प्रयागमनुलक्ष्यैषा ययौ शेषाहि[२]विभ्रमा ॥ २ ॥

विमलतपनपुत्रीवारिचित्रीयमानं
सुरसरिदभियाने मार्गमुद्वीक्ष्यमाणम् ।
विविधविबुधभाजं सर्वतीर्थाधिराजं
विधिविरचितयागं सा प्रयागं ददर्श[३] ॥ ३ ॥

तत्र च—

भारद्वाजमुनीश्वरस्य विपुलं तत्राश्रमं श्रीयुतं
शङ्कापङ्कनिरङ्करङ्कुरमणीव्याघ्रादिभिस्सङ्कुलम् ।
प्रातः सायमहो हुताग्नि[४]विलसद्धूमावलीढद्रुमे
विन्यस्ताजिनचीरचीवर[५]चयैराच्छन्नमच्छच्छविम् ॥ ४ ॥

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१. पुनानु KV नीर्था V मीर्था K

२. षेषाहि G, शेषाद्रि K

३. In the MSS G and L the order of the hemistiches (the two halves) of this verse is changed, i.e. it starts with the foot c विविधविबुध and concludes with the end of the foot b उद्वीक्ष्यमाणम् (the order thus is cdab)

४. हुताग्नि KV

५. वीचर (for चीरचीवर) K, वीर (for चीर) V

तत्र सुललितवाग्विलासिनः सुकवयः मागधवन्दिनश्च तीर्थाधिराजं स्तु-
वन्तो गङ्गामूचुः—

ब्रह्मलोकादपि सुखं प्रयागमवलोकय ।
तं विहाय भरद्वाजः समुपास्तेऽन्यथा कथम् ।। ५ ।।

स खलु हंसगणैः परिसेवितः
परमहंसगणैरयमन्वहम् ।
निवसते किल तत्र सरस्वती
यमुनया किल साऽत्र सरस्वती ।। ६ ।।

सर्वदा श्रुतिगणैः समुपेतः
सर्वविश्रुतगणैः कलितोऽयम् ।
तस्य दाननिपुणोऽयमृषीणां
नैष दाननिपुणोऽस्य कथञ्चित् ।। ७ ।।

एक एव जठर(रठ)[१]श्चतुरास्य-
स्तत्र, चात्र सकलश्चतुरास्यः ।
तत्र पद्मसदनो विधिरेक-
श्चात्र पद्मसदना जनसङ्घाः ।। ८ ।।

अक्षयो बहुपादत्र लक्षयोजनविस्तृतः ।
महाप्रलयकल्लोले यद्दलेऽस्वपदच्युतः ।। ९ ।।

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१. I guess that the correct reading here was probably जरठ (old man, senile person) which has been corrupted into जठर (belly, stomach)

भूमिस्थतीर्थराजोऽयमत्युच्चैर्भासतेतराम् ।
यत्र स्थितानां निकटे वैकुण्ठोपवनस्थितिः ॥ १० ॥

कुवलयदलमाला पुण्डरीकावनद्धा
पिककुलपरिरब्धा राजहंसावलीव ।
वहतु कमपि शोभाभारमुच्चैरिदानीं
भुवि तपनतनूजा देवि, ते संगमेन ॥ ११ ॥

ललितविमलमुक्तामालिका शक्रनीलै-
र्वचनरचनदेव्या सद्गुणैर्गुम्फितेव[1] ।
वह बहुतरशोभां तीर्थराजोपकण्ठे
त्वमपि जनशरण्ये भानुजासंगमेन ॥ १२ ॥

भवति यदि तपस्यासेवनं तीर्थराज्ञः
किमिह बहुतपस्यायोगयागादिवृन्दैः ।
अपि तरणितनूजा केवला पापहन्त्री
किमु नगपतिपुत्री चेद् विचित्रीकरोति[2] ॥ १३ ॥

तव तरलततरङ्गैर्लालिता भानुपुत्री
वहतु कमपि शोभाभारमुच्चैरिदानीम् ।
हिमगिरिशिखरौघैः शक्रनीलस्थलीवद्
हिमकरकरसङ्गैरङ्कुकायप्रभेव ॥ १४ ॥

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१. cf. Raghuvaṃśa XIII. 54 क्वचित् प्रभालेपिभिरिन्द्रनीलैर्मुक्तामयी यष्टिरिवानुविद्धा ।
२. करोतु L

तवागमनहेतवे कृशतरा विशेषादियं
तपस्यति तपस्यतिप्रचुरपुण्यलाभेच्छया ।
तव स्तव[१] सरस्वतीकृतसमाश्रयापि ध्रुवं
त्वमप्यतिकृपाभरा त्वरितमद्य संभावय ॥ १५ ॥

इति कविवरवाचावर्णनाकर्णनोत्थ-
प्रचलतरतरङ्गा देवगङ्गा क्रमेण ।
विदलितबहुकूलां भूमिमुल्लासयन्ती
विकचमुखसरोजां भानुजामाससञ्ज ॥ १६ ॥

अथ सितासितभावमुपागतं
रचय तीर्थमहीपगृहाजिरम् ।
अचिरतश्चिरतः किमु वाञ्छितं
दधति नो विबुधा भुवि भाविताः ॥ १७ ॥

वदति च निजकान्ते काललोपो न भूयाद्
इति तपसि सुवेणी कापि वेणीतटस्था ।
उदयशिरसि यान्तं भानुमन्तं विलोक्य
प्रविशति जलमध्ये शीतभीता मृगाक्षी ॥ १८ ॥

का सौरी हन्ति शीतं दशवदनशिरश्छेदने हेतुभूता
वैकल्यार्थेऽव्ययं किं[२] नरहरिहरिणा किं विभिन्नं कराग्रैः ।
का कृष्णे भूरिभक्ति(°क्ते)[३]र्भवति जनमुदे किं घनात् कर्षकाणां
गङ्गां कः प्राप्य माघे प्रहरति कलुषं *भानुजावारिपूरः* ॥ १९ ॥

(अन्तर्लापिका)

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१. So all MSS; however the reading is a little doubtful since it is difficult to accommodate the losely hanging स्तव in the syntax.

२. व्यर्थं KS

३. An editorial conjecture which straightens out the syntax.

अथ मार्तण्डतनयासंश्लेषसुखिता तीर्थराजदर्शनसंभवदानन्दसन्दोह - तुन्दिला गङ्गा विन्ध्यमभिससार। कवयश्चोचुः—

त्वज्जलौघघनघर्घररावाकर्णनोच्चलितसंमदधारैः ।
बन्धुराः प्रबल[1] सिन्धुरवर्गैर्विन्ध्यकाननभुवः समुपेयाः ॥ २० ॥

सप्तपर्णरसवासविलुभ्यन्[2] मन्दमन्दमधुपावलिखेलाः ।
हेलया [3]समभिसस्रुरमी त्वां विन्ध्यसिन्धुरघटा घनघोराः ॥ २१ ॥

यश्चानेकमणिगणमयूखनिचयखचितखान्तरालविलसत्सहस्रशिखरसंभावितसहस्रकराजस्रप्रदक्षिणकनकाचलसंस्पर्धावर्धमानमत्सरसंवर्धितानेकसहस्रशिखरसमुच्छ्रायसमवरुद्धसहस्रकरनिकरमार्गसंरोधव्याकुलदेवासुरगन्धर्वकिन्नरयक्षोरगसिद्धमुनिगणसंस्तूयमानागस्त्यमुनिवरसंनामितशिखरसहस्रमजस्रं त्वां शिरसा समुद्वोढुकामो घस्रसहस्राण्यति[4] वाहयति स्म। तव विमलतरसंकुलकल्लोलमालाजाललालनमभिलश्यमानो[5] [लष्यमाणो] मानोन्नतकन्धरो धरोऽयं सुधाधरकरसहोदरदलितसरोजावलिसुन्दरतरतरणितनूजातरलतरङ्गधरधाराभिरभिसंभावनीयः। अयं च चञ्चच्चन्द्रिकाचयकवलनकुशलललिततरचञ्चलचकोराङ्गनानिचयो विस्फारितचञ्चुचयप्रचलतरवीचिनिचयमापातुकाम इव विपुलतरप्रस्तरवरपरिसरमनुसरन् सरिसर्ति। क्वचिच्च गुञ्जदलिपुञ्जमञ्जुलवञ्जुलनिकुञ्जः मधुरतरतरलतमतरङ्गा[6] भिसरणमभिनन्दयतीव—

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१. मबलं V

२. विलुम्पन् S

३. तमभि L

४. All MSS read here सहस्रारायति which is an obvious orthograplical mistake for सहस्राण्यति that must have been written in the from of सहस्राण्यति in the older model MSS.

५. A grammatical mistake which must be credited to the account of the Author himself, because, first of all, it is found invariably in all the MSS and secondly, he seems to be attempting an alliteration (अनुप्रास) with the next word मानो.

६. The word तरङ्ग is missing in G

यत्र पुष्पितलता वनितावन्-
मञ्जुगुञ्जितरवैर्भ्रमरीणाम् ।
मङ्गलानि विपुलानि चरन्तो
देवि तेऽद्य सलिलोद्गमनाय ॥ २२ ॥

श्रीमद्विन्ध्यमदान्धसिन्धुरघटासंघट्टमानद्रुम-
स्कन्धोड्डीनमिलिन्दसुन्दरगणैराच्छाद्यमानं नभः ।
देवि त्वद्गमनावलोककुतुकान्निर्यद्भिरंशुव्रजै-
राच्छन्नं किमु नीलरत्ननिचयोद्भूतैस्तदानीमभात् ॥ २३ ॥

क्वचिच्च—

चतुरतरसुरवरकिन्नरगीयमानसुस्वरसमाकर्णनस्तब्धकर्णचमरीचयचमत्कार-चर्चितचरणः। क्वचिच्च उच्चतालतमालाग्रललित[1]प्रवालकरतलाग्रैर्बहुदिन-प्रोषितागस्त्यमुनिवरगुरुमाह्वयतीव। क्वचिच्च निपतिततालफलावलिविदारणा-समर्थकपिकुलकरतलालोड्यमानस्फुटितस्यन्दमानरसास्वादनाविर्भूतामन्दानन्दस-न्दोहतुन्दिलितप्रेयसीगणपरिवृतपरिसरः। क्वचिच्च विकटकटकचारिखञ्जरीट-कुलनिधुवनलीलाविलोकनानन्दितकुद्दालखनित्रनिषादकुलखन्यमानधरणितल-विवरपरिलभ्यमाननिधिसंचयचमत्कारकरम्बितकन्दरः। क्वचिच्च घनतरतरु-वरराजिमिलदलिपुञ्जारवाकर्णनोन्निद्रकण्ठीरवरवाकर्णनसंकुचत्करिकलभनिभृत-कन्दरः। *क्वचिच्च पुलिन्दसुन्दर्यः आकुलितभावं शशकशावमालोक्य समवोचन्—

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१. G omits त of ललित

— G omits the entire textpiece from क्वचिच्च पुलिन्द upto धनुः (p. 75).

तव पलायनमेव किलोचितं
जहिहि बालतृणाङ्कुरसञ्चयम् ।
इह हि भिल्लगणस्य शिताः[१] शराः
शशक, शृङ्गमयं[२] कठिनं धनुः* ॥ २४ ॥

क्वचिच्च—

सुरतानुभोगसुखिता विचित्रपत्रावलीललिता ।
विटपीतासवकलिता वारवधूवल्लता यत्र ॥ २५ ॥

विकचवाणदलावलिलोचनः
शिखरमूर्द्धसहस्रसमाकुलः ।
अगणितालघुपादपरीवृतो
लसति भूरिविराडिव भूधरः ॥ २६ ॥

क्वचिच्च—

प्रौढकण्ठीरवखरनखरप्रकरपाट्यमानमत्तमातङ्गकुम्भस्थलोच्छलद्बहलमुक्तागणतारकितगगनाङ्गणपरिसरः, क्वचिच्च तटनिकटविकटकन्दरामुखनिर्गतनिर्झरझरझरारवाकर्णनोत्कण्ठनृत्यन्नीलकण्ठाकुण्ठकेकापरित्रस्तभुजङ्गकुललीयमान - शिलासहस्रान्तराल[३] बिभ्यद्हरिणीशावकूर्दनाधूतविकसन्नवलताप्रतान[४] पुष्पोत्कराच्छादितग्रावगणः, क्वचिच्च पुष्पितनवकिंशुकशुकमुखहरिनखानु-

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१. वराः (for शिताः) KLV
२. K and V have a corrupt reading शाशधृकष्टंगमयं (for शराः शशक शृंगमयं)
३. °न्तर (for अन्तराल) KVS
४. One expects here the word वितान (bower) instead of प्रतान which means tendrils (cf. लताप्रतानोद्ग्रथितैः स केशैरधिज्यधन्वा विचचार दावम्, Raghuv.II.8). However the poet is also fond of the expression प्रतानवितान (cf. p. 17, l. 12 and p. 65, l. 4).

कारिकोरकावलीविलोकनपरित्रस्यमानकरिकलभकुलामर्दितनववल्लरीमञ्जरीपरागपरिमलवासितकन्दरसुन्दरः[१]—

अस्तिकान्तिरसौ धरणीधर-
स्तव विधुच्छविवारिपरिप्लुतः।
अनुकरोतु रुचिं गिरिशायिनो[२]
हरिहरार्धतनोर्विधुशेखरः ॥ २७ ॥

फुल्लपङ्कजवनीनवनीपप्रोल्लसद्विविधगन्धसुगन्धिः ।
वासयन् गिरिभुवः करिकुम्भं गन्धवाहनिवहः सरिसर्ति ॥ २८ ॥

क्वचिच्च—

मत्तारण्यमहिषविषाणमण्डलोत्क्षिप्तपाषाणशतविषमी[३]कृतवनचरकिराततरुणीगमनमार्गः, क्वचिच्च प्रौढभल्लूककुल*हिक्कापरित्रस्यमानपुलिन्दकुलकरस्रस्तधनुर्बाणपरिवृतारण्यपथः, क्वचिच्च चपलकपिकुल*-कमलायमानहस्ततलमुष्टिगतलम्बायमानसरीसृपशिरोघर्षणशोणपाषाणतलः, क्वचिच्च भूदारदारितसरित्कूलमूलपतद्ग्रावगणसंक्षुभ्यत्तिमिमकरनक्रचक्रभयभ्रान्तपिपासुमृगपोतगणः, क्वचिच्च मत्तकासरगणविलोड्यमानकासारकलुषीकृतजलमज्जमानराजीवकुलोत्पतितभृङ्गावलीमञ्जुगुञ्जितसंगीतध्वनिसमाकुलः—

वाहिनीशतपरीवृतदेशः प्रोच्चलच्चमरभूषितवेशः ।
छत्रितामृतकरोच्चसमाजः किन्न विन्ध्यशिखरी गिरिराजः ॥ २९ ॥

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१. छन्दरः K

२. षायिनो G

३. विशमी G

— After this कुल the MS V drops the entire text piece upto the word कपिकुल due to *homoeoteleuton* and resumes the same with कमलायमान.

सदाशिवासक्तमनोऽभिलाषा
कण्ठीरवोल्लासिकटिप्रदेशा ।
भूभृत्सदङ्कस्थिततोषयोषा[१]
भूभृद्दरीयं नृपसुन्दरीव ॥ ३० ॥

सद्विद्रुमोल्लासिमुखप्रदेशा
सुचित्रपत्रावलिचारुवेशा ।
अहीनभोगाकलिता नितान्तं
भूभृद्दरीयं नृपसुन्दरीव ॥ ३१ ॥

सदानवाभोगविलासयुक्ता
पुष्पेषु संसक्तनवालिकान्ता ।
सद्दन्तकालीलसदास्यदेशा
भूभृद्दरीयं नृपसुन्दरीव ॥ ३२ ॥

यश्च सहस्रपादोऽपि न सहस्रभानुः, सहर्षशीर्षापि न शेषनागः, अनन्तभोगकलितोऽपि न शेषशायी, यश्च जठरान्तःसंभृतभुवनोऽपि न विष्णुः, पद्मभूरपि न विरञ्चिः, कमलाकलितोऽपि न नरहरिः । सरिच्छतसेवितोऽपि न समुद्रः, अर्जुनाकलितोऽपि न सिन्धुराजः । गौरीप्रियोऽपि न सदाशिवः । रोहिणीप्रियोऽपि सहरिणश्च न चन्द्रः, सन्निधिप्रियोऽपि न कुबेरः, कासरसंचारोऽपि न धर्मराजः, जडजीविजनैः परिवृतोऽपि न वरुणः, सदागतिसखोऽपि नानलः, नैषधकथेव सनलः, भारविकाव्यमिव सार्जुनः, रामायणमिव नलकुमुदपनस*सेवितः, नलकूबर इव रम्भाकलितः, कैलास इव नर्तनशीलनीलकण्ठः, ब्रह्मसदनमिव* समल्लिकाक्षः, मालतीमाधवप्रकरणमिव सकलहंसः, रघुवंशकाव्यमिव अजसीता-

१. योशा LV योशी K
— The MS L drops the text portion after स of पनस and resumes with मल्लिकाक्षः (which has a स preceding it) due to *homoeoteleuton*.

रामलक्ष्मणकुशलवकलितः, वासवदत्ताख्यायिकेव चिन्तामणिकन्दर्पकेतुमकरन्द-कलितः, हरिमूर्तिरिव सशंखचक्रः शाङ्‍र्गकलितश्च, हरमूर्तिरिव भूतगणकलितः चन्द्रशेखरश्च, स्कन्द इव[१] मयूरसेवितः, राजान्तःपुरमिव कञ्चुकिकलितः ॥

यत्र पलाशा अपि न राक्षसाः, अशोका अपि न ब्रह्मज्ञाः, यत्र उदुम्बरा[२] अपि न द्विजाः, यत्र धात्र्योऽपि न बालपोषणचतुराः, श्रीफला अपि न राज्यसुखभोगदायिनः[३] माधव्योऽपि न कृष्णप्रियाः, मालत्योऽपि न भूरिवसुसमुद्भवाः—

शीतवाततपनौघसहिष्णुः
सुस्थिरस्थिरतरेन्द्रियजिष्णुः ।
सत्तपस्वि[४]गणसाधुसमाजः
किं न विन्ध्यशिखरी मुनिराजः ॥ ३३ ॥

तत्र च—

सकलदेवासुरमुकुटमणिमयूखमञ्जरीपिञ्जरीकृतचरणा, चरणानततमजनता-जनितापसंभारसंहारविचक्षणा, क्षणदापतिकलाकुलितालिक[५]तलप्रकाशितभक्त-जनमानसकुमुदा, कुमुदाकराकरणसन्त्रासित[६]सुरवरशरणा, शरणागतजनमनोवृत्ति-परिपूरणकामा, कामारिहृदयपरिचयप्रवाहपरिपूरितान्तःकरणा, रणासादितप्रबल-प्रचण्डचण्डमुण्डादिमुण्डविरचितहारा, हारावकरणतत्परपरित्रासितपरनिकरा,[७]

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१. यिव (for इव) G
२. दुदुंबरा KV उदुवुंरा G
३. G drops सुखभोगदायिनः
४. G drops स्वि of तपस्वि
५. अलिकं = मस्तकं, forehead. Not to be confused with अलकं (curly hair), cf. śl. 32 on the previous page.
६. संवासित KV. The readings कुमुदाकराकरण and the following हारावकरण pose problems of interpretation.
७. विकरा KV

कराकृष्टकोदण्डनिस्सरदकाण्डशरकाण्डखण्डितारातिततिप्रकरा, करावलिविराजमाननानाशस्त्र[१] समूहप्रभाभारभासुरा, सुराधीश[२] प्रमुखवन्दारुदिविषद्वृन्दसंस्तूयमानचरित्रविचित्रा,[३] चित्राधिपकरनिकरप्रभाभासुरहासिनी, दंष्ट्राकोटिविसंकटकवलनविदारितदैत्यवरसिंहासिनी, विन्ध्यवासिनी विलसति ॥

या च—

भासुरारुणसम्भारभाविताङ्घ्रियुगा सदा।
दारुणद्युतिविद्योति-काश्यपिप्रस्फुरत्प्रभा ॥ ३४ ॥

भाति भूमौ सुलावण्यचञ्चच्चतुरता सभा।
भार्या दात्री भावुकानां त्रिनेत्रस्य स्वभावतः ॥ ३५ ॥[४]

इति विचित्रवर्णं कृपाणमाकलयन्ती।

या च—

कासरासुरविमर्दवदान्या भासुराकृतिधराधरकन्या।
यत्र वासमकरोत्[५] सुशरण्या तादृशी त्रिभुवने वद कान्या ॥ ३६ ॥

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१. शाशस्त्र G, शशस्त्र L

२. धीष GV, धीध (where ध presupposes a ष) K

३. विचित्राविचित्र (for चरित्रविचित्रा) LKSV

४. The MS G totally omits these two verses as well as the subsequent line इति विचित्रवर्णं etc. The following line (इति विचित्रवर्णं कृपाणमाकलयन्ती) seems to indicate that these two verses can be set in खड्गबन्ध.

५. त्स्व LV त् च GK

मनोविकासकारिणी दरिद्रतानिवारिणी
प्रपन्नतापहारिणी चलल्लुलापदारिणी[१] ।
सदामनोविनोदिनी सदागमै*कबोधिनी
कृतान्तमार्गरोधिनी मनःप्रकारशोधिनी ॥ ३७ ॥

सुरेशमानमण्डिनी सुरारिमानखण्डिनी
शशाङ्कमौ*लिवन्दिनी धराधरेन्द्रनन्दिनी ।
विकस्वराब्जहासिनी सुपर्वगर्वभासिनी
नितान्तदुःखनाशिनी मुदेऽस्तु विन्ध्यवासिनी ॥ ३८ ॥

कलामिन्दोर्मूर्ध्ना परिवहसि गङ्गा सहचरी
हिमाद्रेरुद्भूता सकलमुनिसन्मानसचरी ।
त्रिलोक्यास्त्वं धात्री सकलगुणपात्रीशतरणिः
यतस्त्वं लोकानां जगति विदिता पापहरणी ॥ ३९ ॥

नमद्विबुधनायिकाविविधबद्धधम्मिलक-
स्थलस्थकुसुमावलीवलयलीनमञ्जीरयोः ।
स्थलाम्बुजनिताश्रयश्रियमलं समाकुर्वतो-
र्भवानि तव पादयोर्वसतु मानसालिर्मम ॥ ४० ॥

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१. This expression which is almost uniformly handed down as such (except प्रदारिणी for पदारिणी in L) poses difficulty of interpretation.

— The MS V drops the text from कबोधिनी to शशांकमौ obviously due to similar endings (मै/मौ)

[१]षडास्यः पुत्रोऽभूत्तदनुजगजास्यः स्वयमपि
प्रसिद्धः पञ्चास्यः स्थितिरचलशृङ्गेऽस्ति नियता।
कपर्दीति ख्यातस्तदपि सुखमास्ते पशुपति-
स्तदेतज्जानीमस्तव जननि नैपुण्यमहिमा ॥ ४१ ॥

वसन् भाले किञ्चिद् दहति हुतभुक् नैव सततं
पटीराम्भःसिक्ता भवति फणिफूत्काररचना।
रविर्नेत्रस्थाने शशिशिशिर[२]गात्रः शिवतनौ
फलं त्वेतत् सूते तव जननि सिन्दूरलतिका ॥ ४२ ॥

वलीभङ्गालीढा ललिततरनाभीसरसिका
सरन्ती रोमाली कुचनलिननालीयति तव।
परिभ्राम्यद्भृङ्गावलिललितभावं विदधती
तदाभोगे शम्भोर्जयति वरनेत्रत्रितयिका ॥ ४३ ॥

प्रोद्यत्पादतले बलेन समतां नेतुं निशायां बृहद्-
भानौ भानुसहस्रभाक्षि[३]पदसौ भानुः प्रभाते ततः।
[४]प्रोद्धृत्यारुणमाकलय्य मुदितः पाथोधिपाथोभर-
स्पर्शात् क्षीणविभं विभाव्य गगने तप्तः परिभ्राम्यति ॥ ४४ ॥

पयोराशौ मग्नस्तदनु वरशुभ्राम्बरधरः
कलाभिः संपूर्णः कलिततिलकोऽङ्कस्य मिषतः।
नमस्कारङ्कारं नखशशिनि भावं रचयति
त्वदीयास्ये दास्यं रचयितु[५]मयं शीतकिरणः ॥ ४५ ॥

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१. शडास्यः G
२. शिरशशि G
३. माक्षि K and V
४. All MSS have प्रोधृत्य which seems to go back to the Author's original script.
५. K drops यितु in रचयितु

केशौघाः[१] सुयशः [२]सुमौक्तिकमुरोजावास्यमुद्यद्गुणाः
नेत्रे कज्जलमङ्गमब्जवशकृद् या सुस्वरा, नौमि ताम्।
जम्बूवज्जलबिन्दुवज्जलजवज्जम्बालवज्जालवद्
गङ्गावद्गजगण्डवद्गगनवद्गाङ्गेयवद्गेयवत् ॥ ४६ ॥

त्वदायत्तमेतत्ततं विश्वजालं
तवैवाङ्घ्रियुग्मं भजेऽहं त्रिकालम्।
त्वमेवावलम्बः प्रसादे विलम्बं[३]
किमर्थं समर्थाऽपि मातस्तनोषि ॥ ४७ ॥

अमन्दमकरन्दबिन्दु[४]मदतुन्दवृन्दारक-
प्रमन्ददनुजेन्द्रभृंगगणमञ्जुगुञ्जायितम्।
जगज्जननि बन्धुजीवसुमबन्धुरं तद् भजे
सदैव ललिते[५] भवच्चरणसारसं मानसे ॥ ४८ ॥

चलद्वाला बालारुणकिरणजालालससितो-
त्पलोन्मालामाला शशधरकपाला निजजने।
द्विषत्काला कालामलसुवसना लास्यकरवि-
स्फुरद्धाला[६] हालाहलकवलबालाऽस्तु मनसि ॥ ४९ ॥

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१. केशौघः would have been a better reading but it is not supported by any MS.
२. Almost all MSS read here स्वमौक्तिकम्
३. L drops बं
४. K has two superfluous letters विन्द after मकरन्द (i.e. मकरन्द विन्द बिन्दु)
५. ललितं G (an equally good reading but outvoted by other MSS).
६. स्फुरद्धास्ता L

शिवेला सद्गन्धश्वसितकलिता रूपतटिनी
रिपुध्वंसे वह्लीयति वर-वलग्नेऽम्बरचिता।
मुखाब्जा नेत्रैर्या[१] शिशुरविरुचिर्याज्य[जि ?] धनदा
जने जीयादीश[शा] धृतवसुशरीरा नगसुता॥ ५० ॥

इति नानाविधकविवचनमाकर्णयन्ती देवीस्थानमाश्लिषन्ती काशीम् अनुबद्धभावा जवादभिससार।

इति विविधवचोभिर्वर्णितो विन्ध्यशैलः
परिणतनतमूर्तिर्गौरिवा[२] देशतोऽपि।
निजतटपरिसङ्गाभङ्गभूमीमगङ्गा-
चरणपरिचयेनोत्कन्धरः संबभूव॥ ५१ ॥

॥इति साहित्यपारावारपारीण-कविताकान्तारकण्ठीरव-
सर्वस्वदानदीक्षाविचक्षण-श्रीदीक्षितबालकृष्णसूनु-
शंकरविरचिते गङ्गावतरणचम्पूप्रबन्धे
गङ्गाचरणाङ्कः पञ्चम उच्छ्वासः॥

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१. सा GL
२. गौरवा GL

षष्ठ. उच्छ्वासः

सिन्दूरारुणगण्डमण्डलगलद्दानाम्बुधारामिलन्-
मत्तेन्दिन्दिरसुन्दरारुणरुचिप्राप्तप्रमोदोदयः ।
आरक्तैः किमु जङ्गमैर्विरचितां पुष्पैः शुभामर्हणां
मन्वानो विदधातु मंगलमहो देवो गजेन्द्राननः ॥ १ ॥[१]

अस्ति तावत् सकलवसुमतीचक्रवालचूडामणिविलसद्(न)[२] णिममयूखपुञ्जमञ्जुतरमूर्तिः, अमूर्तिरपि समूर्तिः, समस्तवृन्दारकवृन्दवन्द्यमानमानससंसेवितमूर्तिः मूर्तिमन्मुक्तिविलासिनी[३] लास्यसदनं, सच्चिदानन्दपदाभिधेयाभिन्नस्वरूपभिन्नीकृतसमस्तजगदुद्भवमूलस्तम्भतमःसमूहोल्लसितत्रिभुवनम् आनन्दवनाभिधेयम् अविमुक्तसंज्ञाप्रख्यातं काशीवाराणसीतिसमाह्वासमलंकृतं किमपि वस्तुजातम्। यत्र च—

भूरिपापकृततापमातुरं सत्वरं नयति यः स्वकं पदम्।
जीविजातमुपदिश्य तारकं तारकेश्वरकिशोरशेखरः॥ २ ॥

प्रचुरतरशिलोच्चस्तम्भमूर्धाग्रवंशो-
च्चलतरलपताकाधूननैरग्रहस्तैः ।
लघु परिसर काशीमाह्वयन्तीं भवन्तीं
तरलतरतरङ्गे देवि गङ्गे क्रमेण॥ ३ ॥

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१. This verse is missing in the MS G.

२. An *Emendatio* by the editor, cf. *supra* p. 16, l. 6 and p. 34, l. 4.

३. विलासिलासि K

विधिहरिहरलेखाधीशमुख्यालिवृन्दं
परिसृतपरहंसासेव्यमानं समन्तात्।
तव सलिलमरन्दाशोभि काशीसरोजं
जननमरणतापं भूरि दूरीकरोतु॥ ४॥

भवभवभयभाजां स्वर्गतः पातुकानां
पतितजडजनानां मुक्तभावैकदात्री।
स्मरहरसितमुक्तायुक्तशुक्तिस्वरूपा-
मनुभवतु समन्ताद् वारि वाराणसीं ते॥ ५॥

वितरति मणिकर्णी कर्णिकाभावमस्या
विधुरपि शुभनासामौक्तिकाभां बिभर्ति।
त्वमपि रचय मुक्तामालिकाभां विशेषाद्
हिमकरकरगौरैर्बिन्दुभिः सिन्धुकान्ते॥ ६॥

त्वमपि सलिलसङ्घैर्भूषयैनां समन्ता-
दियमपि निजतीर्थैस्त्वां मुदाऽलङ्करोतु।
उभयमिदमशेषं भूतलं लोकशोका-
हरणरचितलोभं भूरिशोभं विदध्यात्॥ ७॥

इति कविवचनौघाकर्णनोत्थप्रमोदा-
कुलितललितचित्ता लोकहृत्तापहारा।
विलसदमृतधाराधारया धारयाऽसौ
समसरदथ काशीं सारवा सा रयेण॥ ८॥

तदा च विविधप्रचलत्तरलतरङ्गा गङ्गा स्वार्थाय प्रार्थयामास—

जटा[१]जूटारण्ये निटिलनयनज्वालसविधे
तपस्तप्तं शम्भोरपि च भृगुपातः परिचितः[२] ।
तदेतस्य प्राप्तं फलमपि च वाराणसि भवत्-
कृपादृष्ट्या दृष्टा[दिष्ट्या[३]] तव परिसरेऽहं परिसरे ॥ ९ ॥

काशीं समाश्रितां समस्तलोकाश्रयदां गङ्गां समवलोक्यैव साधुचित्ताश्चैनामित्थं सम्भावयामासुः—

वरुणाशीपरिच्छिन्ना छन्ना मुक्ताविभूषणैः ।
हीरकालंकृता काशी काशते वीचिभिस्तव ॥ १० ॥

गङ्गालवालपूर्णाऽपर्णापर्णा शिवैकसत्कुसुमा ।
काशीकल्पलतैषा फलति सतां मुक्तिमुक्तौघम् ॥ ११ ॥

गङ्गागौरीगोपतिगिरिशगणेशादिगीर्वाणैः ।
यत्सेव्यतेऽतियत्नात्तन्मुक्तिदमुक्तिदा काशी ॥ १२ ॥

वेगाद्वारिधिवामदेववपुषो वात्सल्यभावोद्वहद्-
वारां वायुविहारमावहति या वेलासु वेलासु च ।
विष्वग्विष्णुपदीविभूषितवपुर्वन्दारुवृन्दारकै-
र्वन्द्या वाञ्छितदा विलासिविबुधैर्वर्ण्यैव[४] वाराणसी ॥ १३ ॥

ब्रह्मविष्णुशिवशक्रसुरौघः सर्वदोच्चपदमाप्तुमनस्कः ।
यां समाश्रयति भूमिगता सा सर्वतो जयति नोच्चतरा किम् ॥ १४ ॥

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१. जरा L
२. चिताः G
३. A conjecture which would suit the form and the context much better.
४. पण्येव K, वर्यैव S (not a bad reading at all)

तटभुवि भववन्यावासिसंन्यासिवृन्दै-
र्विरचितबहुवादन्यायजातैरनन्या ।
विविधविबुधगण्याऽरण्यवासे शरण्या
भुवि विलसति धन्या काप्यसौ जह्नुकन्या ॥ १५ ॥

कलिन्दकन्याचिकुरौघसन्ततिं
सीमन्तसिन्दूरततिं सरस्वती ।
तनोति तद्वन्मणिकर्णिकाप्यहो
त्वत्कर्णिकाभावमुपैति सत्वरम्[१] ॥ १६ ॥

स्वर्गस्थसुधा न सुधा वसुधायां वै सुधा काशी ।
कथमन्यथा विषादी शूली चैनां समाश्रयति ॥ १७ ॥

क्षेत्राणि सन्ति बहुशः काशीक्षेत्राधिकं न सुक्षेत्रम् ।
यत्रैकमुप्तमाराद् वपुरमलं चाष्टधा भवति ॥ १८ ॥

आनन्दकाननेऽस्मिन् वसतां का वा भवेभतो भीतिः ।
पञ्चाननोऽत्र निवसति दारितदुरितेभलब्धमुक्तौघः ॥ १९ ॥

वाराणसी भवाब्धावद्भुतकलिता महाशुक्तिः ।
यद्भवमुक्तासंगात् पतितजनानां[२] तदात्मता भवति ॥ २० ॥

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१. The Manuscript G inserts after this verse the following śloka but strikes it out partially: सन्तीर्णो हि भवार्णवः सुकृतिनां वृन्दैः समाकर्ण्यतां, कर्णे यान् मणिकर्णिकापरिसरे वर्णानपर्णापतिः। अन्ते संकथयन् कथामगमयच्चास्तं समस्तं नृणां, सेयं जन्तुगणैः कथं भवभयात् सेव्या न वाराणसी ॥ This is in fact śloka No 22 of Ucchvāsa VII which has erroneously crept in here.

२. जडानां K

तरणेच्छया भवाब्धेः काशीतरणिं समाश्रयत।
यद्दक्षिणकर्णधरो विना तरं तारयति शम्भुः॥ २१॥

मया वारं वारं निजहृदि विचारं रचयता
स्थिरं किञ्चिन्नाप्तं स्थितिरिह भवेद्यत्र मनसः।
अतस्त्वामासाद्य स्थिरतरजनौघाश्रितपदे
पदे स्वीये गन्तुं कृतपरिकरः काशि शिवदे॥ २२॥

स्तुमः कं ध्यायामः कमथ मदनारिप्रियतरे
जपामः कं मुक्त्यै शरणमपि यामः कमधुना।
अतस्त्वामालम्ब्य[१] स्वहृदि निवसामस्त्वयि यतो
विरञ्च्याद्या देवा अपि च तव सेवां विदधते॥ २३॥

क्वचित् समुपसेवितं मुनिजनैर्जराजर्जरैः
क्वचिद् धरणिनिर्जरैरपि च कुत्रचिन्निर्जरैः।
हिमाद्रिगिरिनिर्झरैः क्वचिदराजिराजीवकैः
पुरारिपुरिजीवनं जयति जह्नुजाजीवनम्[२]॥ २४॥

जगद्वृजिनतर्जनं सकलसम्पदामर्जनं
स्वभक्तरिपुभर्जनं गजघटोल्लसद्गर्जनम्।
सदैव जडजीवनन्दमपवर्गराजीवनं
पुरारिपुरिजीवनं जयति जह्नुजाजीवनम्॥ २५॥

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१. आसाद्य LKV

२. The MS G omits this śloka entirely though perhaps the scribe was aware of its existence and wanted to add it subequently on the margin as the sign of a काकपद after the foregoing śloka proves. However due to some reason the śloka did not ultimately come to be written on the margin.

अथ विश्वेश्वरो राजा राजधानीमुपस्थितः ।
रराज राजराजेवाविमुक्ते राजशेखरः ॥ २६ ॥

यत्र च—

उल्लसदनेकवर्णमणिगणस्तम्भसंभावितसभाभासुरप्रभाजाललाल्यमान-वियदङ्गणतिरस्कृतकालिकाविलसत्सुराधीशधनुं, विदग्धविलासलास्या-सक्तानेकाप्सरोगणझणझणायमाननूपुरमुखरं, श्रीमद्गौरीचरणपरिचर्या-परायणान्तःकरणसुरसीमन्तिनीगणपरिभ्रमणविलासहास्य[१] संभूषितपरिसरं, क्वचिच्च अलकेव किन्नरीगणगीयमानप्रबन्धं, क्वचिच्च शक्रसदनमिव सुधाधवलं सुरभिसंश्रितं च, क्वचिद्धर्मराजगृहमिव पिशाचबहुलं, क्वचित्पाशिसदनमिव जलजालंकृतं, क्वचिद् ब्रह्मसदनमिव विलसत्परमहंसं, क्वचित्पातालमिव सदानवेन्द्रं स्वालयमलंकुर्वाणं(णः ?) सर्वालंकारालंकृतः सदसि नानामणिघटितोच्चसिंहासनं कनकगिरिशिखरं सुधादीधितिरिव अधःस्थितपादकमल-[मलं][२] चकार—

बहुललिततराभिर्भूरिमुक्त्यङ्गनाभि-
र्विधुतनिजभुजाभिश्चामरैर्वीज्यमानः ।
शशधरनिभछत्रालङ्कृतोऽलङ्कृतश्री-
र्विधृतनृपतिवेषो भाति विश्वेश्वरोऽपि ॥ २७ ॥

*तस्मिन्नेवावसरे इन्द्रादयो दश दिक्पालाः स्वस्वाधिकाररूपमैश्वर्य[३] मा-विष्कुर्वाणाः सुरसङ्घटितपादपङ्कजा अपि नानाविधप्रबलप्रख्यात-

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— This entire prose piece (उल्लसद्-चकार) as well as the following one (तस्मिन् to सुरैः on the next page) are missing in the MS G.

१. The MSS K and V drop the words परिभ्रमण and हास्य.

२. Supplied by the editor. It is almost certain that the letters मल reappearing after कमल were dropped in the archetype due to *haplography.* The orignal reading therefore must have been पादकमलमलञ्चकार।

३. Only the MS L has preservad the reading रूपमैश्वर्य (written ऐष्वर्य) etc., wheres all others have °धिकारमाविष्वर्वाणाः।

प्रमथसार्थसंञ्छाद्यमानबहिरङ्गणभूपरिसरं सशङ्कं द्वारदेशभुवमध्यासयामासुः। तत्र चाशिवाज्ञया प्रविशन्तः सह सुरैः*—

*वक्रतुण्डकरवेत्रसंहतित्रुट्यमानमुकुटोत्पलमालाः ।
भूरिखिन्नमनसः सुरसंघाः संस्तुवन्ति मनसा शिवराजम्॥ २८ ॥

"सुरेन्द्रमुकुटोल्लसन्मणिमयूखनीराजिता
जितारिवरयोगिनां हृदि सदैव धीराजिता ।
जटोच्चलतरङ्गिणीतरलनीरनिर्णेजिता
जिता स्वजनसेविभिर्जयति शाम्भवी पादुका॥ २९ ॥

चतुर्द्विगुणसिद्धिभिः पदतले रजोभिर्वृता
चतुर्गुणितमुक्तिभिर्विमलकिङ्किणीभिर्युता ।
महत्तनुसुकीलिता विमलचिद्घनानन्दयुक्
विभातु मम मानसे सपदि शाम्भवी पादुका॥ ३० ॥

उद्यद्भानुसहस्रभानुविलसच्चिन्तामणीनां गणै-
रानद्धा सुरदारुसाररचिता स्वर्गोरसैर्भाविता ।
तस्माच्चिन्तनदानधारणपरा मुक्तौघसारान्तरा
नित्यं चित्तचमत्कृतौ विलसतां श्रीशाम्भवी पादुका"॥ ३१ ॥

संघशः समभिसृत्य सुरेशा
यत्नतश्चरणपङ्कजमारात्।
दण्डवन्निपतिता क्षितिपृष्ठे
संप्रणेमुरसुरैः [°मुरुरसा ?] शिवराजम्॥ ३२ ॥

— The MS G has a great *lacunà* here as the verses 28 to 36 (as well as the preceding prose piece on p. 90) are entirely missing in its text. Otherwise also the text shows a great confusion here.

किञ्चित् कृपाकटाक्षेण शिवराजेन वीक्षिताः ।
स्वस्थाः स्वासन[१]मासीनाः संबद्धकरकुड्मलाः ।। ३३ ।।

तदोवाच महातेजाः शिवराजो गिरं शुभाम् ।
राजाधिराजराजाभः प्रसन्नाम्बुरुहेक्षणः ।। ३४ ।।

सर्वे भवन्तो दिक्पालाः पालयन्तः पुरीमिमाम् ।
आयान्तु मम पूजार्थं पुरुहूतमुखाः सुराः ।। ३५ ।।

अधिकारप्रयुक्तानां न कालनियमोऽस्ति मे !
स्वाधिकारभवं कार्यमाख्यापयितु[२]मन्वहम् ।। ३६ ।।*

विलसतु मम पुर्यामन्नदानेऽन्नपूर्णा
सुरभिसलिलदाने देवसिन्धुर्नियुक्ता ।
निजभजनरतानां विघ्ननाशे गणेशो
विलसतु किल दुर्गा दुर्गतिध्वंसनेषु ।। ३७ ।।

बहुतरधनदाने विष्णुकान्ता नियुक्ता
वचननिचयहेतौ[३] वागधीशा विशेषात् ।
[४]वृजिनयुतजनानां दण्डने दण्डपाणिः
दृढतरदुरितौघोत्सादने भैरवोऽपि ।। ३८ ।।

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१. This is an *Emendatio* since all the MSS invariably read : स्वस्थानासन°
२. °परतु V, °पइतु L
३. Though हेतोः would have been a better reading, yet Locative is preferred in view of its ubiquitous appearance.
४. " व्रजिन G

मुनिजनजपसिद्धौ यत्र सिद्धेश्वरीयं
विलसति किल यस्यां सङ्कटा सङ्कटेषु।
सकलभुवनराज्ये राजराजेश्वरीयं
जननमरणदुःखध्वंसने काशिका च॥ ३९॥

जननमरणदुःखध्वंसनेच्छास्ति येषां
शमनसदनपीडाव्रीडभावं गतानाम्।
भवभुजगविभीषाव्याकुलानां समन्ताद्
विलसदभयसत्रं संदधे काशिकायाम्॥ ४०॥

त्रिभुवनवनजातैः पापतापाकुलाङ्गै-
र्भवभवभयभीतैरासितव्यं सुखेन।
पतितजडजनानां रक्षणे दीक्षितोऽहं
प्रकटितमिति डिण्डीरावमुच्चैश्चकार॥ ४१॥

ततः—

असन्तः सन्तो वा त्रिभुवनगता ये शिवपुरीं
समासेवन्ते ते निजनिजविमुक्त्यर्थमनिशम्।
तथा षड्वर्गोऽयं प्रचुरतरकामादिसहितो
ऽप्यहङ्कारो दम्भान्वितवपुरुपास्तेऽभवकराम्[1]॥ ४२॥

गोव्याघ्रं सिंहकलभं भुजङ्गनकुलं यथा।
मुनीनामाश्रमे नैजं वैरं त्यक्त्वा समासते॥ ४३॥

१. All MSS however read भवकराम्

बहुतरधनभावालब्धसंस्थानदुःस्थाः
स्थगितगतिविशेषाद् भाटकान्वेषिणस्ते ।
अथ कथमपि भिन्नीभूय भूयो जनानां
वसतिकृतनिवासास्तस्थुरत्यादरेण ॥ ४४ ॥

क्वचिल्लोभोऽवात्सीत् प्रचुरतरसंकोचकलितः
तथा दम्भोऽवात्सीन्निभृततरमाकुञ्चितवपुः ।
तथा कामः कान्ताकलितमनुजानां गृहवरे
निवासं चक्रुस्ते क्वचिदपि च तस्मिन् पुरवरे ॥ ४५ ॥

तत्र वञ्चकत्वं व्यापारिवणिग्जनभवनेषु। पाटच्चरत्वं कार्यनियुक्तभृत्यजनेषु। अस्नेहत्वं बान्धवजनेषु। परवित्तापकर्षकत्वं राजाधिकारिषु॥

चत्वारश्चाश्रमा वर्णास्तथा युगचतुष्टयम्।
शिवाज्ञया स्व-स्व-धर्मं पालयन्तोऽवसन् सदा॥ ४६ ॥

कालकालकमनीयकथाभिः
क्रान्तकर्णकुहराः कविकल्पाः।
कालयन्ति कलिकल्मषमाराद्
यत्र साधिकतरा किल काशी॥ ४७ ॥

किमु सुरवरिवस्या किं तपस्या समाधिः
किमु सपदि रहस्यालोचितो मन्त्रवर्गः।
जननमरणदुःखान्याशु नानाविधानि
क्षपयति भुवि यद्वद् राजधानी शिवस्य॥ ४८ ॥

भवभयमपहर्तुं जन्मृत्युं प्रतर्तुं
निजसुखमनुसर्तुं चेद्विशेषाभिलाषः ।
तदभिसर धरण्यामाशु काशीं शरण्यां
परमसुखवदान्या का वदान्यास्ति लोके ॥ ४९ ॥

या खलु शक्रपुरीव सुधर्माश्रिता मन्दाकिनीकलिता च। संयमिनीव दण्डपाणिकलिता सचित्रगुप्तमन्त्रिप्रवरा च। प्रतीचीव सवरुणा नर्मदाशरणा च। अलकेव धनदसेविता त्र्यम्बकप्रिया च। पातालमिव कर्कोटकादिसहिता सदानवसदनभूषिता च। ब्रह्मसदनमिव परमहंससेविता श्रूयमाणश्रुतिघोषणा च। वैकुण्ठमिव जय-विजयसेविजनसंवृता विमानालंकृता च। रामसेनेव हनूमत्कलिता, अयोध्यान्विता च। राजाङ्गनेव चतुःषष्ठिकलासमन्विता,[१] सूर्यलोक इव सलोलार्का, प्रकाशबहुला च। उत्तरादिगिव सन्मानससेविता पुष्करान्विता च। *क्षुद्रनृपराज्यस्थितिरिव दुर्गाश्रिता। मत्स्यमूर्तिरिव शंखोद्धाराकलिता, वेद-स्थापनपरा च।* विष्णुपुरीव लक्ष्मीनिवासालंकृता। यमपुरीव कृमि[२]कुण्डा-न्विता। वाराङ्गनेव सुकामाक्षासेवितमूर्तिः। कैलासभूमिरिव सवृषा, सगुहा च। महाविद्येव त्रिपुरभैरवीकलिता। कृषीवलभूमिरिव केदारसंघट्टान्विता। वाराङ्गनेव ललिताघट्टनपरा। प्रयागभूमिरिव दशाश्वमेधकलिता। राजमहिषीव समणिकर्णिका। जनकतनयेव रामघट्टनपरा। जराराक्षसीव जरासंधसंघट्टपरा। हरमूर्तिरिव दुर्गाघट्टपरा। नारायणनाभिसरसिजमिव ब्रह्मघट्टकलिता, कविगुरुबुधकलिता च सुधर्मेव। शक्रपुरीव स्वर्गद्वाराकलिता। राजाङ्गनेव अन्तर्गेहाकलिता। वैकुण्ठमिव नानाविनायककलिता। भूतसेनेव सवक्रतुण्डा। दक्षिणादिगिव व्यङ्कटेशसेविता। समुद्रोदरमिव शेषशायिकलिता। समुद्रमिव[३]

१. The MS G adds च after समन्विता।

— The text piece 'क्षुद्रनृप—— परा च' is preserved only in the MS G and has been lost in all others.

२. क्रिमि KVS

३. Read समुद्र इव.The word समुद्र is never used in neuter gender.

अनेकनदान्विता। हिरण्यकशिपुकायमिव नृसिंहदंष्ट्राकलिता। कान्तारभूमिरिव चोरसंघट्टपरा। दुर्गेव महिषासुरसंघट्टपरा। घोष इव गोसंघट्टपरा। नृसिंहमूर्तिरिव प्रह्लादसंघट्टपरा। एवं सर्वोपमाकलिताऽपि निरुपमा शिवराजधानी, यस्यां च संख्यावन्तोऽप्यसंख्यावन्तः, यत्र शाब्दिकाः सूत्रगणविचारिणोऽपि न तन्तुवायाः, सन्निपातप्रिया अपि न सन्निपातप्रियाः, लौकिकालौकिकविग्रहकर्तारोऽपि न विग्रहकर्तारः—

संधिविग्रहकर्तारो गुणवृद्धिविभाविनः।
स्त्रीप्रत्ययपरा यत्र शाब्दिका दधति श्रियम्॥ ५० ॥

अपशब्दपरित्रस्ताः सिद्धशब्दानुसारिणः।
विकल्पार्थपराश्चैव धातुवादविचारिणः॥ ५१ ॥

सत्कर्मकारकपराः समासव्यासकारिणः।
तद्धितार्थविचारेषु बहुयत्नसमन्विताः।
आख्यातार्थकृतोद्योगाः सत्कृत्यार्थपरिग्रहाः[१] ॥ ५२ ॥

अव्युत्पन्ना शब्दशास्त्रे व्युत्पन्नाश्च तथापरे।
विराजन्ति महीपृष्ठे शब्दा औणादिका इव॥ ५३ ॥

यस्यां च—

घटपटादिपदार्थविचारिणः
सकलकारणकार्यकृतश्रमाः।
सदनुमानपरा अपि सत्वरं
बहुसपक्षविपक्षविभाविनः ॥ ५४ ॥

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१. The second line (pādas c and d) of this verse seems to have been lost unless we associate it with the foregoing or the following verse.

क्वचिदहो व्यभिचारिविचारिणः
कुहचिदेव निजार्थकृतश्रमाः।
बहुपरार्थपरा अपि कुत्रचिद्
विदधति श्रियमाकुलतार्किकाः ॥ ५५ ॥

यस्यां च—

वेणुदण्डकरकाद्यलंकृताः सद्गृहस्थजनतानिमन्त्रिताः।
सर्वदा 'हर-हरे'तिवादिनः संचरन्ति यतयोऽप्रमादिनः ॥ ५६ ॥

सकलमेतदहो परमार्थतः किमपि नास्ति यदस्ति तदस्ति वै।
इति वदन्ति दिवानिशमप्यहो तदपि चार्थपरायणमानसाः ॥ ५७ ॥

वेदान्तवादिनो दान्ताः सदन्ताय कृता[त] श्रमाः।[1]
संन्यासिनोऽर्थबहुलन्यासिनः पाठयन्त्यमी ॥ ५८ ॥

सुरसरिदनुतीर्थं तीर्थभूताः पुरारेः[2]
पुरि निजपरिचर्याचारिणः शिष्यसंघान्।
विविधवचनदीनं[°नान्] भूरिवैराग्यहीनं[°नान्][3]
जनमनसि पवित्रं शास्त्रमध्यापयन्ति ॥ ५९ ॥

यत्र च—

अधिकरणचरित्रं मन्त्रसंस्थापवित्रं
परिचितबहुमन्त्रन्याय[न्यास]जातैर्विचित्रम्।
रचितकलुषशोधं दुःखबोधं जनानां
नियमितविधिरोधं शास्त्रमध्यापयन्ति ॥ ६० ॥

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१. मदंताप्रकृतअमा V.
२. G reads तीर्थ तीथं तीथभूता (without विसर्ग in the end.)
३. This emendation would suit the context better since a पवित्रं शास्त्रं cannot be वचनदीनं and वैराग्यहीनम्.

मीमांसकाश्च मीमांसाशास्त्रससक्तमानसाः।
साहसेन क्रियाकाण्डे वेदं ताण्डवयन्त्यमी॥ ६१॥

संख्यावन्तो ह्यमी योगसांख्यपातञ्जलादिकम्।
अध्यापयन्ति वचसा, मनसा नानुभाविनः॥ ६२॥

ते नरा दुर्लभतरा ये शास्त्रार्थानुभाविनः।
मृगयन्तोऽपि तान् सन्तश्चिन्तासन्ततितत्पराः॥ ६३॥

ज्ञानतोऽभ्यस्तपापानां प्रायश्चित्तानि चिन्वते।
काशीं भागीरथीं हित्वा निबन्धेषु निबन्धतः॥ ६४॥

पश्चात्तापविहीनानां प्रायश्चित्ताय सत्वराः।
पावितुं विबिधोद्योगा धर्मशास्त्राधिकारिणः॥ ६५॥

तर्ककर्कशधियः प्रतिपक्ष-
क्षेपणाथ परिकल्पविकल्पान्।
धर्मशास्त्रगतमर्थमशेषं
वक्तुमुत्सुकतरा बुधधुर्याः॥ ६६॥

वैद्या अपि प्रचुररोगविनाशनाय
नानौषधानि नियतं समुपार्जयन्ति।
व्याधेर्विधूननविधौ विविधप्रकारा-
नातन्वते तदपि ते वितता भवन्ति॥ ६७॥

(यत्र च दैवज्ञाः)[१]—

१. Supplied by the Editor.

अवग्रह[१] विचारिणोऽपि नवग्रहविचारिणः, लीलावतीसेवनतत्परा अपि न समुत्सृष्टबीजाः, नानाङ्क[२] विचारकलिता अपि नाङ्कसंकुला, भूतभविष्यद्वेत्तारोऽपि स्वगृहस्थितिव्याकुला, भूगोलसेवनपरा अपि खगोलविचारिणः —

ज्योतिर्विदश्च गणनाकलनाविधिज्ञाः
सर्वे नवग्रहविचारपरायणाश्च ।
भूतं भविष्यमथ केनचिदेव पृष्टे ।
कष्टेन ते कथमपि प्रविचारयन्ति ॥ ६८ ॥

यत्र वै करगृहीतचम्बुकाः[३] शम्भुपूजनकृते सुरालयम् ।
संविशन्ति किल यत्र साक्षताः साक्षरा[४] अपि च केऽपि भूसुराः ॥ ६९ ॥

यत्र शम्भुसदनेषु सारिकाः, कीर्तयन्ति निगमार्थकारिकाः ।
यत्र कीरनिकरा अपि ध्रुवं, कीर्तयन्ति हि [सदा][५] मुदा शिवम् ॥ ७० ॥

मन्दाक्षमन्दाक्षरमुद्गिरन्ती सत्तारकेशं स्वकृतप्रबन्धैः ।
समर्चयामास सरोरुहाक्षी यतिं स्मितं[६] वीक्ष्य च संचुकोच ॥ ७१ ॥[७]

यत्र च–

१. नवग्रहं G
२. मानाङ्क KVS (an admissible reading)
३. चन्द्रिका S
४. It is highly tantalising to postulate here the original reading as राक्षसाः (corrupted into साक्षराः by *metathesis*) because it would go so well with भूसुराः and create a nice विरोधाभास !
५. Supplied by the editor (an outright conjecture). Two letters have got lost here in the MSS.
६. स्थितं KS
७. The MS G drops this as well as the following verse altogether.

शिवालयेषूर्ध्व[१] विलम्बितानां
कुप्यं समाशोध्य विनिर्मितानाम्।
शब्दस्तदाऽश्रावि सुघण्टिकानां
ठठं ठठं ठं ठठठं ठठं ठः॥ ७२॥[२]

दारका अपि च काव्यकारकास्-
तारकाधिपतिशेखरं हरम्।
गद्यपद्यरचनाभिरन्वहं
संस्तुवन्ति भवमेव पापहम्॥ ७३॥

बालिका अपि च शालिकान्तरे
सूक्ष्मनिर्मितगृहाः कुतूहलात्।
खेलयन्ति शिवयोर्विवाहजं
सन्महं तदनुकारिबालकैः॥ ७४॥

सञ्चरन्ति वृषभास्त्रिशूलिनः
सज्जटा अपि वटादयो द्रुमाः।
यद्गृहा अपि शशाङ्कशेखराः
का ततोऽधिकतरा पुरां वरा॥ ७५॥

यत्र च–

नानाविधोपमाकलिताः, उपमेयोपमान्विताः, अनन्विताः, प्रतीपार्थरञ्जिताः, सुरूपकाकलिताः, सोत्प्रेक्षाः, उल्लेखनचतुराः, प्रकटनिदर्शनाः, तुल्ययोगिता-

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१. °लये मूर्ध्व **KV**

२. The MS G drops this verse as well. It seems that both these verses (71 & 72) are later interpolations since verse 73 looks like a natural continuation of the verse 70, both in metre and in content. The verse 72 is a समस्यापूर्ति anyway.

विभावनाचतुराः, सदृष्टान्तोक्तयः, समासोक्तिकलिताः, अप्रस्तुतप्रशंसासक्ताः, प्रस्तुताङ्कुरिताः, तद्गुणकलिताः, अपूर्वपूर्वरूपकाकलिताः, सोल्लासाः, ललितालङ्कारशालिन्यः, लोकोक्तिविचारिण्यः कामिन्यः सदीपकाः कार्तिकस्नानार्थं पञ्चनदघट्टमवतरन्ति, सत्कविकविताश्च प्रसरन्ति—

असित-सित-हरिद्भिः शोणिमानं दधद्भि-
र्ललितकुसुमसंघैः संवृताङ्गी समन्तात् ।
लघुतर-गिरियुग्मालंकृताऽलोकि लोकैः
सुरसरिदनुतीर्थं जङ्गमा हेमवल्ली ॥ ७६ ॥

यत्र पंकजसहोदराननना माधवार्चनविधिं वितन्वती ।
श्रीफलोल्लसितभासुरस्तनाभोगभावितसुहत्तमा निशि ॥ ७७ ॥

फुल्लपद्मवदना मृगेक्षणाः शास्त्रकाव्यरचनाविचक्षणाः ।
सुस्वरैर्मधुरगीतिभिर्हरं संस्तुवन्ति शिशुचन्द्रशेखरम् ॥ ७८ ॥

सूर्योऽस्तमेष्यति शमिष्यति रुक्प्रपञ्च-
श्चन्द्रोऽभ्युदेष्यति हसिष्यति कैरवश्रीः ।
कोशस्थितेऽलिनि विचिन्तयतीन्दुमौलि-
मौल्यर्पणात् कुमुदकुड्मलमुल्ललास[१] ॥ ७९ ॥

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१. This verse is conspicuous by its absence in the MS G. Though not fitting so well in the context, it has a high amount of poetic beauty and seems to have been inspired by the following famous *subhāṣita* :
रात्रिर्गमिष्यति भविष्यति सुप्रभातं, भास्वानुदेष्यति हसिष्यति पंकजश्रीः ।
इत्थं विचिन्तयति कोशगते द्विरेफे, हा हन्त हन्त नलिनीं गज उज्जहार ॥
The use of अलिन्, incidentally, (in Loc. Sing. अलिनि) by the author as against the common word अलिः testifies a very good command of Sanskrit vocabulary. This word (अलिन् = black bee) is first found to be used by Māgha in his *Sisupālavadham VI*. 6 which the author must have read with care.

उषसि देवधुनीकृतमज्जनाः
परिसमाप्य यथाविधि सज्जनाः ।
नियतसांध्यविधिं शशिशेखरं
निजहृदा कलयन्ति महेश्वरम् ॥ ८० ॥

कोटिशः शमनशान्तिकारिका मोक्षमार्गगमनप्रकाशिका ।
यत्र मोक्षललनाविकाशिका काशिका जयति सौख्यराशिका ॥ ८१ ॥

यत्र तूलकृततन्तुवर्तिका मृत्तिका-विविधधातुपात्रकाः ।
तैलभृत् घृतसुपूरपूरिता दीपिता अपि च दीपका निशि ॥ ८२ ॥

गङ्गातरङ्गतरसत्तृणवेणुकूट-
संबद्धसत्कटकसंघगतो विभाति ।
दीपोत्करो जलपथागतपन्नगीनां[१]
मूर्धन्यरत्ननिकरः सरिसर्ति[२] शंके ॥ ८३ ॥

अपि च–

अथ निजमधिकारं पालयित्वा विशेषात्
क्षितितलमवतीर्णः पङ्कगङ्गावलोकम् ।
कलयितुमिह मन्येऽन्ये वदन्त्वन्यदन्यद्
दिनकरकरसंघोऽसंख्यदीपच्छलेन ॥ ८४ ॥

स्थलजलगतदीपभ्रान्तिभाजां नराणा-
मिह कथयति शम्भुः पश्यत ज्ञानदृष्ट्या ।
स्थिरचरवरजीवान् मुक्तिभावं प्रपन्नान्
सुललिततरतेजःपुञ्जरूपानमुत्र ॥ ८५ ॥

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१. सर्पिणीनां G
२. रि dropped by the scribe in G.

विविधमणिसमूहस्वर्णमुक्तामयीयं
विलसति वसुधायां काशिकेति प्रसिद्धिम्।
अनुभवपथमारान्नेतुमूर्जे जनानां
निजसुललितमूर्तिं दर्शयत्याशु काशी॥ ८६॥

बाहुले बहुलपक्षरजन्यां यां बिभर्ति सुषमां भुवि काशी।
तां वशीकृतजगत्त्रयजीवां वर्णयेत् कविवरो यदि शेषः॥ ८७॥

त्रिभुवनवनजातं वस्तुजातं यदेतत्
तदखिलमिदमूर्जे दृश्यते प्रातरत्र।
सुरसरिदनुरोधःप्रान्तभूमौ निविष्टं
हरिजठरगतं सद् वस्तुवद् दृश्यमत्र॥ ८८॥

तत्र कामादयोऽप्येते तद्विलोकनकौतुकात्।
संच्छाद्याधिगतं रूपमासेदुर्जनतान्तरे॥ ८९॥

केचित् काममपि कामिनीं निजकरैरालिङ्ग्य दूरं गताः
केचित् किञ्चिदचूचुरन् चरणतोऽलङ्कारभूषादिकम्।
केचिद्वञ्चनतत्परा सुवचनैराच्छाद्य नैजं मनः
कण्ठस्थामपि कर्तयन्ति ललितालङ्कारमुक्तास्रजम्॥ ९०॥

[१]एतस्मिन्नेव समये पिशंगाङ्गी दिगप्यभूत्।
हरेररुणसंभासां काशयन्तीव काशिकाम्॥ ९१॥

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१. येतस्मिन् G

पुरन्दरपुरन्ध्रिकादिगवकुण्ठ[१]कौसुम्भका-
रुणाम्बरविभास्वरं हरकलत्रपादारुणम्।
समुद्यदुदयाचलद्विरदकुम्भसिन्दूरितं
प्रभातसमयोद्‌भवज्ज[२]यति भानवीयं महः ।। ९२ ।।

अरुणतरुणतेजोद्‌भासिमुक्ताफलेषु
प्रथयति बहुगुञ्जापुञ्जबुद्धिं जनानाम्।
भसितकलितदेहान् भूरिसंन्यासिनोऽपि
प्रकटयति तटेऽस्याः कुङ्कुमालिप्तदेहान् ।। ९३ ।।

अहो प्रभातरमणीयता प्रभातरलमणीयता अम्बरमणिकर-किरणेन[३][निकरेण] करम्बितस्य कमलकलापस्येव जगज्जालस्य ! शरद्विकच-कुसुमसमूहसुरभितगलदमलजललसदलिकुलकलकलकलितकमलकुमुदकुलच-लदल[४]दरलालनललितरतरलतरतरङ्गसंगीतनर्तनगुरुरगुरुसुरभितवातजातः सुरभ-यति गंगापरिसरम्। संप्रति—

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१. अवकुण्ठ seems to be a mistake (committed by the poet himself ?) for 'अवगुण्ठ' (cf. अभिज्ञानशाकुन्तलम्, Act V between śl.18 and śl.19 'वत्से अपनेष्यामि तावत् तेऽवगुण्ठनम्') meaning the veil before the face (Hindi घूँघट).

२. °योल्लसद् VK योलुसद् L. I have opted for the reading उद्‌भवद् provided by the G even against the testimony of the majority since I believe that the sense of the sentence is incomplete without a word like उद्‌भवद् and secondly उल्लसद् and जयति have almost the same poetic meaning.

३. किरणेन is almost certainly a corruption for निकरेण since कर and किरण are totally synonymous and also otherwise the word in singular (= a single ray) does not give here any good sense.

४. An *Emendatio* by the Editor for दलचलदलदल supplied uniformly by all MSS.

दलत्पद्मश्रेणीगलितमकरन्द्रामलजलै-
रलं स्नाताः किञ्चित् कुसुमरजसा लिप्ततनवः ।
स्वरैर्गायन्तस्ते मधुरमधुरं भैरवरवं
विलोक्यन्ते भृंगाः किमुषसि जपासक्तमनसः ॥ ९४ ॥

यातः पश्चिमपर्वतं द्विजपतिस्तत्कालमालम्बितुं
प्रातर्बुद्धगजेन्द्रगर्जनलसत्तूर्यारवः श्रूयते ।
सत्काश्मीरजवारिसिक्तमिव यद् भूभीतलं वर्तते
भानोः पूर्वदिगङ्गनापरिणयः सोऽयं जरीजृम्भते ॥ ९५ ॥

सरोजालीजालीभवदलिकुलालीकलरवैः
कलं गायन्तीव प्रचुरमुदमाविःकलयति ।
तथा मन्ये धन्ये समुदयपदेऽभूद्दिनमणि-
स्तमस्तोमो[१] ताम्यत्त्रिजगदगदङ्कारकिरणः ॥ ९६ ॥

ततश्च उदयाचलचूडचुम्बिभानुमण्डलमवलोक्य अनर्घमर्घपूर्वकं सान्ध्यविधिं परिसमाप्य,[२] एवं च कार्तिकविधिमवसाय्य आग्रहायणिके परमाग्रहेण सर्वे पौरजनाः—

१. All the MSS read, against the rules of संधि, तमस्तोमो ताम्यत् which seems to be a corruption for तमस्तोमं ताम्यत्.

२. The MS G has a big *Lacuna* at this point due to which the entire text-piece from here upto śl. 107 (the penultimate verse of the present ucchvāsa) is totally missing.

कलिकलुषकलाभिः कामकोपाकुलाभिः
कलुषितधिषणाभिर्भीषणाभिः कृतांहः[१] ।
प्रचुरविविधशीलैः शीलितेयं समन्तात्
सहसि हरति पञ्चक्रोशिका काशिकायाम् ॥ ९७ ॥

इति मनसि विधाय प्रातरुत्थाय कृत्वा
निजनिजपरिचारं भारहारं पुरस्तात् ।
अथ कथमभिसस्रुर्बद्धपाथेयसाराः
करलगुडविहारा लोकधारापथेन ॥ ९८ ॥

कथमपि च विलम्ब्य व्याकुलः कोऽपि लोकः
परिकरमपि कृत्वा कम्बलं शम्बलं च ।
द्रुततरमथ धावन् धूनयन् हस्तपादं
दिवसयुगलकेनाहं गमिष्येत्य[२]वोचत् ॥ ९९ ॥

विविध-वीवधवा[°धका][३]हितदारि[र]काः
समभिसस्रुरमुं परिचारिकाः ।
निखिलखर्वटखेटनिवासिनः
समसरन् स्वजनोद्धुरहासिनः ॥ १०० ॥

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१. This compound (कृतम् अंहः) in which the past participle and the object of the sentence coalesce,is not a happy one. L. reads कृतांहा (कृता अंहा) here which is grammatically better though the existence of the word अंहा in Fem. is not attested by the Kośas.

२. Pāṇini does not approve of such double संधिs which are however found sporadically in the epic Sanskrit of Rām. and Mbh. (e.g. ववृधे—व्याधयोपेक्षिता इव, Rām.Uttarak. V. 8, Gita Press; प्रियायार्हसि देव सोढुं Mbh. Bhagavadgītā XI. 44). The author first changes गमिष्ये इति into गमिष्य-इति and than joins the two into गमिष्येति(अवोचत्) which is not permissible.

३. विवधम्, वीवधम् or वीवधकम् is a load carried by porters etc. on their back or shoulders with the help of a strap. (cf. Pāṇini IV. 4. 17 and Śiśupālavadham 2, 64). Lady porters are carrying children on their back tied with the help of a piece of cloth.

इति विविधविमर्दव्याकुलो लोकसङ्घः
प्रथमवसतिभूतं कर्दमं भूतनाथम्।
अहमहमिकयाग्रे पातुकः संप्रणम्य
प्रथमवसतिभूतं स्थानमासादयित्वा ॥ १०१ ॥

कथमपि निजवर्ग्यानाजुहाव प्लुतेन
प्रचलतरशयाग्रैरुद्धुरैः सुस्वरेण।
निजपटकुटिकाभिः पूर्णमन्तः पलालै-
र्निजनिवसतिभूतस्थानमभ्याजगाम ॥ १०२ ॥

द्रुततरमथ तीर्थस्नानमासाद्य सद्यः
सुललिततरपाकव्याकुलः सर्वलोकः ।
कथमपि रचयित्वा, हस्तपात्रै[दै]र्विचित्रा-
नतिथिविभव[१] भूतांस्तर्पयित्वा भुनक्तः [= क्ति] ॥ १०३ ॥

सद्दक्षिणास्वकुलभूषणभूतभूमी-
भूषायमान[ण] विभवैर्भवभक्तिभावैः।
भूमीसुरैः सममिशोभि यशोभिरुच्चैः
र्द्रव्यैः प्रदोषसमये किमु सांध्यमेघैः ॥ १०४ ॥

दूराद् दूरतरा[रं] पलायनपराः पाटच्चराणां वरा
गर्जद्दुन्दुभिघोरसद्गजघटाघण्टारवव्याकुलाः ।
संत्रस्तास्तृणभारधारणपरव्याजेन संछादिता
बद्ध्वा तानथ ताडयन्ति नितरां क्रूराः कृतान्तादपि ॥ १०५ ॥

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१. विमल VK

अथ विविधकथाभिः. शास्त्रकाव्यादृताभिः
स्मरहरचरिताभिः काशिकासंश्रिताभिः ।
सुरसरिदवतारध्वस्तपङ्कावलीभिः
कलितकुतुकजालैः[१] कालयन्ति स्म रात्रीः ॥ १०६ ॥

एवं पञ्चदिनैः पञ्चक्रोशयात्रां विधाय ते ।
विश्वेश्वरं समभ्यर्च्य स्वं स्वमाजग्मुरालयम् ॥ १०७ ॥[२]

निजनिजविधिजातं वेदजातं प्रयत्नात्
क्षणरचितसमाधिध्यानपूर्वं समाप्य ।
सपदि समभिजग्मुः स्वान् गृहान् भूरिगङ्गा-
चरणनतिमनस्का भास्कराभाः जनास्ते ॥ १०८ ॥

॥इति साहित्यपारावारपारीण-कविताकान्तारकण्ठीरव-
सर्वस्वदानदीक्षाविचक्षण-श्रीमद्दीक्षितबालकृष्णसूनु-
शङ्करविरचिते गंगावतरणचम्पूप्रबन्धे
गंगाचरणाङ्कः षष्ठ उच्छ्वासः ॥

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१. जातैः VK

२. The text upto here, as remarked earlier, is missing in the MS G. It is possible that this whole text-piece which describes the पञ्चक्रोशी यात्रा of Kāśī by the pilgrims has been added later to the text and the MS G represents the older shorter version, as in many other cases too.

सप्तम उच्छ्वासः

प्रोद्यच्चारुपयोधिभासिततरौ पद्मार्चनोल्लासिनौ
हर्षोद्भासिविनायकावहिवरोद्धारौ कलापाङ्क्तौ ।
यत्नाद्भूधरभूधरौ धनदहृत्प्रेमप्रवाहप्रियौ
हृत्सौख्यानि वृषाकपी वितनुनां पुष्पेषुदेहप्रदौ ॥ १ ॥

ततश्च सकलं स्नानविधिमवसाय्य विविधविबुधजनसंघट्टो निजनिज-घट्टमधिरुह्य शिवालयेषु शिवमभ्यर्च्य—

*श्रीकृष्णः कृत्यकृत्यो[१] निजभजनजड[न][२]स्यावनीवन्द्यवन्द्यो
मां पायात् पापपाटी[यी ?] भटविटनटनाग्रेसरः सत्यसन्धः ।
शम्पावत् पादपानामरिगिरिकरिणां मानदानप्रनद्धः
गोपाटोपासु पाता सुरवरवरदो दोष्णि संस्थापितश्रीः ॥ २ ॥

इति नानाविधमनोहरहारं विरचय्य बिन्दुमाधवमानर्चुः ।*

— The text between these two asterisks is not found in the MS G

१. Read कृत्यकृद् यो.

२. निजभजनजड: does not yield any proper sense, hence I venture to suggest निजभजनजन:as a conjectural reading prompted by the obvious predilection of the poet for alliterations.

पूजयन्ति कमलापतिं कलक्वाणकङ्कणरवैः करैर्हरिम् ।
कोमलैः कमलकैरवोत्करैः कामकामशमनाय कामुकैः[कन्यकाः][१] ॥ ३ ॥

ततश्च स्वपौराणिकावस्थितस्थानान्यधिजग्मुः ।

सभाजनाय व्यासस्य सभाजनकराः परे ।
सभाजनमुपासेदुः सभाजनकथोत्सुकाः ॥ ४ ॥

तत्र च–

नानाविधराजकम्बलविराजमानास्तरणविस्तृतानि स्वस्वस्थलानि उपविविशुः । ततश्चोच्चतरसिंहासनसमधिरूढं भानुमन्तमिव नानाविधकथाकथनचतुरास्यं चतुरास्यमिव नानाविधार्थ[२]कल्पनातत्परं सकलजनमनोरञ्जनानुरूप-[३] वचनरचनाचतुरं, सत्काव्यमिव नानालङ्कारसमलंकृतम्, अमृतमिव नानारससंभावनाकलितं पुराणवक्तारमभ्यर्च्य समभिविविशुः स्त्रियः पुरुषाश्च ।

सत्कथार्थकथनेषु तत्पराः भावदर्शनविधौ [४]लसत्कराः ।
सस्वरा रसविभावनापराः तारणाय भवसागरान्नरान् ॥ ५ ॥

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१. The reading कामुकैः is grammatically unacceptable. We need a nom. pl. (कामुकाः ?) here. However an expression denoting 'ladies' or 'young girls' (e.g. कन्यकाः) would suit the context much better. Young damsels even today offer worship to Viṣṇu for getting married early. The conjectural reading कन्यकाः is beautifully supported by कलक्वाणकङ्कणरवैः कोमलैः करैः ।

२. विविधार्थ (for नानाविधार्थ) L, विधार्थ **KSV** (नाना was first dropped in The Y group of MS. The L thereupon added a वि before विधार्थ to make it विविध in order to get a sense out of it whereas KSV continued the older defective reading)

३. मनोहरं जनानुरूपं **KSV**

४. G drops स in लसत्

कालयन्ति कलिकालमाकुलाः कामकामशमनार्चने रताः ।
कामनीयककथाकलितांगाः कामनीयककथाः कथयन्ति[१] ॥ ६ ॥

श्रोतारश्च—

तत्कथार्थमवलभ्य सुखाढ्या
ते ततोऽप्यधिगतार्थसमूहाः ।
तोषमापुरुभये विभवेन
स्त्रीजनोऽपि निजमर्थमवाप ॥ ७ ॥

शाकपत्रनिचयं रचयन्त्यः
सत्कथार्थश्रवणेन हसन्त्यः ।
वाचकाननविशेषविलोके
वक्रितास्यकमलाः कमलाभाः ॥ ८ ॥

लड्डुकांश्च-दलिया-घसोटिया-चोटिकाप्रभृतिकान् विरचय्य ।
स्थापयन्ति पुरतः सुरताभाः वाचकस्य किल गुर्जरवध्वः ॥ ९ ॥

गोमुखीगतकरेण मालिकावर्तनं विरचयन्त्यपराश्च ।
तत्र भाति विधवाजनवर्गः स्वर्गमार्गगमनाय बहूत्कः ॥ १० ॥
दैवाहृतपूर्वभवा[धवा][२] क्रमेण संपुष्यमाणसर्वाङ्गी ।
कुटिला भाति विभूषा कापि कला वैधवी स्फुरति ॥ ११ ॥

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१. This is a strange verse where the latter half is set in a different metre than the first half. It is also likely that it is a compound verse consisting of the first half of one verse and the second half of another verse.

२. भवा could be a corrupt reading for a very likely reading धवा (धव = husband). With दैवाहृतपूर्वधवा a lady is meant who was married as an immature girl but lost her husband due to ill-luck (or fate i.e. दैवम्), viz. a बालविधवा. दैवाहृतपूर्वभवा would be a girl whose previous (or early) part of life (भव) was 'taken away' or spoiled by the fate. Her body is gradually attaining maturity and youth after the death of her husband. Mark the pun in वैधवी [कला] = 1. The beauty of the moon, 2. the beauty of the widow.

तत्र वाचकगृहे जनसङ्घः पौरुषेयकलितार्धशरीरः।
स्त्रीजनेन कलितार्धतनूभृत् शाम्भवीतनुरिव प्रतिभाति ॥ १२ ॥

सत्कथापरिसमाप्तिविधाने यान्ति पद्ममुकुलायितहस्ताः।
तं प्रणम्य नतकन्धरदेशाः सत्वरं सदनतः स्वगृहाणि ॥ १३ ॥

ततः केचन—

शास्त्राध्यापनतत्पराः बुधवराः सच्छिष्य[१] वर्गान्विताः
दोलारोहपराः परे ससुहृदः सद्वैदिकाः सत्वरम्।
वेदावर्तनमाचरन्त्यथ परे बालान् वटून्, तच्छिरः-
श्रोत्रोन्नामपराः स्वरानपि तथा संग्राहयन्त्यादरात् ॥ १४ ॥

यत्र च—

असितमणिसुकेशाऽलंकृता पद्मरागो-
ल्लसितललितनेत्रा दन्तमुक्ता विचित्रा।
दशनवसनशोभाकारिसद्विद्रुमाढ्या
प्रतिगृहमपि दृष्टा जङ्गमा हेममूर्तिः ॥ १५ ॥

यन्निशान्तमणितं युवतीनां तत्तदानुकृतिकारिवचोभिः।
ह्रेपयन्त्युषसि कीरयुवत्यो यौवतं गुरुपदान्नतिशीलम्[२] ॥ १६ ॥

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१. G does not make a saṃdhi butween सत् and शिष्य.

२. This whole verse is missing in the MS G and the rest of the MSS give different readings for the last group of words : गुरुपदावतिशीलम् S, गुरुपदात्वतिशीलम् K, (गुरूपदात् तु अतिशीलम् ?). The MS V originally had पदावतिशीलम् but it later corrected it into पदानति which is also the reading supplied by the MS L. However, I believe that the original reading could have only been गुरुपदे नतिशीलम् (where पदम् stands for स्थानम् or place). The young ladies bow their heads in shame when in the presence of elderly persons the female parrots start imitating their voices uttered at the time of nocturnal dalliances. (cf. *Amarukasataka*, sl. 16).

गेहिन्यो निजकार्यसाधनविधौ व्यग्राश्च माध्याह्निकीं
सामग्रीमुपपादयन्ति नितरां सच्छाकपाकादिकाम्।
इत्थं संगवकालमाकुलतया नीत्वा विदित्वा निजं
कृत्स्नं श्रीमणिकर्णिकापरिसरं सस्रुः समन्ताद् बुधाः ॥ १७ ॥

स्वर्गाद् देवगणस्तथाऽसुरगणः पातालतो भूधरात्
सम्यक् सिद्धगणस्तथा मुनिगणः सच्छ्रोत्रियाणां[१] गणः।
सत्संन्यासिगणः शिवार्चनरतः तत्पार्श्वदानां [पार्षदानां][२] गणः
मध्याह्ने मणिकर्णिकापरिसरं [सरे] सस्नुस्तरामादरात्॥ १८ ॥

तदा च परस्परमेवं वदन्ति स्म—

मणिकर्णिकापरिसरे परिसर किं वा सखे सखेदोऽसि।
सर्वस्वदानकर्ता त्रिभुवनभर्ता प्रतीक्षते जन्तून्॥ १९ ॥

भागीरथीपरिसरे निजपुरि जडजीविसंघानाम्।
स्वसरूपताप्रदानात् कथमयमद्यापि चाष्टतनुः ॥ २० ॥

गङ्गातरङ्गभङ्गीसङ्गी हिमबालुकासंघः।
भवदावानलसम्भव-सम्भवतापं विनाशयति ॥ २१ ॥

संतीर्णो हि भवार्णवः सुकृतिनां वृन्दैः समाकर्ण्यतां
कर्णे यान् मणिकर्णिकापरिसरे वर्णानपर्णापतिः।
अन्ते संकथयन् कथामगमयच्चास्तं समस्तां नृणां
सेयं जन्तुगणैः कथं भवभयात् सेव्या न वाराणसी ॥ २२ ॥

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१. In the MSS the two word सत् and श्रोत्रिय have been left without a संधि (सत्-श्रोत्रियाणां)

२. The reading पार्श्वद for पार्षद seems to go back to the poet himself (or the first copyist of the text).

कथं वृजिनमुद्धरेत् सकलजीविनां सत्वरं
क्षणादुपदिशेत् कथं परमतारकं शंकरः।
कथं कथय वल्लभा पुरहरस्य न स्यादियं
त्वदीयमणि[१]कर्णिका न मणिकर्णिका चेद् भवेत्॥ २३॥

अहो जाज्वल्यमानप्रलयानलज्वालजालजाङ्गलितजगज्जाङ्गलजनितजीवजातं जीवनजातमात्रजीवनजातं जातं कथमप्येनं कालमलंकलयति। संप्रति हि—

मध्येव्योम स्फुरति सविता तापयन्[२] सर्वलोकान्
तीव्रः कालः कलिरिव, मुदोत्तानितं भाति पद्मम्।
काशीवासी जन इव, जगच्छैत्यमस्तं जगाम
प्रौढं पापं स्मरहरपदाम्भोजभाजो यथैव॥ २४॥

छाया कृशत्वमगमत्तरुणीजनेन
सार्धं विदेशगतकान्तसमाकुलेन।
नष्टं तमः समभवन्मणिकर्णिकायां
सुस्नात्पूतजनतादुरितेन साकम्॥ २५॥

छायाऽपि कुत्रचिदहो प्रविलीयतेऽत्र
मायेव भानुगतमत्रमहो विभाति।
ब्रह्मेव भासुरतरं समुपैति तृष्णा
कृष्णार्चने सुकृतपूतजनस्य यद्वत्॥ २६॥

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१. मनि **KLSV**

२. सवितापयन् L (drops one ता due to haplography)

मध्याह्ने मध्यभागे वियत इह कृतावन्ध्यकोपा[न्] निरुध्य
लोकप्राणप्रबाध्यज्जननिचयसदाराध्यसंभ्राजदंघ्रेः ।
वेगेनाराध्य सान्ध्यं विधिमिह दधतां नैजसान्निध्यमारान्
मन्द्रोहान् ध्वंसवन्ध्यं कलयति च रुचं[१] मध्यमां चण्डभानुः ॥ २७ ॥

दत्तार्घा सूक्तयन्तो दिनकरमधिकं यान्ति गेहं द्विजाग्र्याः
गेहिन्यो वैश्वदेवाद्यखिलगृहविधिव्याकुलाः संपतन्ति ।
सज्जन्ते काममेते प्रसभमतिथयः पावितुं तीर्थपादाः
गेहं गार्हस्थ्यभाजां भुजि गतमनसः संस्तुवन्तोऽन्नपूर्णाम् ॥ २८ ॥

वेणुदण्डकरकाद्यलंकृताः सद्गृहस्थजनतानिमन्त्रिताः ।
सर्वदा 'हर हरे'ति वादिनः संचरन्ति यतयोऽप्रमादिनः[२] ॥ २९ ॥

अभ्यस्तसर्वशास्त्राः वेदाध्ययनाय विरचितोद्योगाः ।
विद्यार्थिनोऽपि मधुकरवृत्त्यै भक्त्या प्रधावन्ति ॥ ३० ॥

प्रत्यहं यत्र साहस्रं ब्राह्मणानां सुभुञ्जते ।
लक्ष्यं लक्ष्यं[लक्षं][३] क्रमेणाशु सा काशी केन मीयते ॥ ३१ ॥

ततश्च भोजनादिकं सकलविधिमवसाय्य प्रक्षालितपाणिपादाः, नानाविधताम्बूलादिमुखशुद्धिपराः शयनगृहमाविविशुः ॥ तत्र च मुहूर्तं विश्रम्य अपराह्णसमये सत्काव्यनाटकप्रहसनाख्यायिकाचम्पूप्रबन्धबन्धादिकमध्यापयन्तः

१. रुषं G

२. This verse has also appeared previously as VI. 56 on p. 97.

३. In place of लक्ष्यं लक्ष्यं of undetermined meaning, I suggest लक्ष्यं लक्षं which gives the following sense : Though thousands of Brahmins are fed daily free of charge by munificent people in Kāsī, yet their target (लक्ष्यं) is to increase this number gradually (क्रमेण), but quickly (आशु), to lacs (लक्षं), so splendidly generous indeed they are!

विविधकलाविलासैः कालमकालयन्। क्षणं राजमार्गावलोकनाय कुतुकोत्काः, नानाविधवस्तुक्रयणसमासक्ताः तत्र कामादयोऽप्यभिसरन्ति स्म। परस्परं मिलितानां*[१]—

"सहवासेन वाऽस्मासु केऽपि संबद्धसौहृदाः।
अस्मच्छीलानुसरणं कुर्वन्तः केऽपि कोविदाः॥ ३२॥

क्वचिदपि पितृनिन्दाऽऽकर्णने दत्तकर्णः
कलयति पितृनिन्दां नन्दयन् दुष्टलोकम्।
पलितललितभावे मातृमूर्धन्यकस्मात्
विसृजति सुकृपाणं निष्कृपः कोऽपि लोके[कः][२]॥ ३३॥

क्वचित् पत्या [त्न्या] पत्युर्जनकसुतयोः क्वापि जननी-
सुतानां, सौहार्दोद्दलितसहजानां क्वचिदपि।
विभागार्थं भूयः प्रभवति कलिः केवलमसौ
तदेतज्जानीत[३] क्षणविलसितं तन्मम कलेः॥ ३४॥

कदाचिन्मुदाऽस्माभिरापृच्छ्यमानः
स्वमुक्त्यर्थमर्थाकुलैर्विश्वनाथः।
तदोवाच चन्द्रार्धचूडश्चिरेण
क्षणात् स्यात् कदाचिद् विवेकोदयश्चेत्"॥ ३५॥*

इति संवासपूर्वकं निजवृत्तान्तं कथयतां सायंसमयः समगात्॥

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१. The text piece starting from here upto śl.35 (four verses) is not found in the MS G and the same has been reconstructed on the basis of other manuscripts.

२. कोऽपि लोकः = कोऽपि जनः, someone, somebody. लोकः is preferable to लोके ('in the world') because the context refers to depravity or degradation of moral values taking place *in Varanasi* due to contact of कलि etc.

३. जानीते L

ततः सर्वेऽपि वदन्ति स्म— अहो महोभिर्विरहितं सहस्रकिरणोऽप्यकिरणः संवृत्तः। तिग्मरोचिरपि अतिग्मरोचिः। अहो विचित्रचरित्रं जगच्चित्राचरण - चमत्कारचर्चितविरञ्चेः यच्चरमाचलचूडाचुम्बिबिम्बखण्डो मार्तण्डोऽप्यचण्डः समजनि। पितृप्रसूप्रसूतो[१] ऽरुणिमा अरुणयति जग[२]ज्जातजातम्। तथा हि—

द्विजपतिमथ गोभिः संविधायाशु पूर्णं
चरमजलधितीरोपान्तशय्यानिविष्टः ।
असुवसुचयमौज्झद्[३] बोधयन् सर्वलोकान्
प्रविगलितकरौघः साम्प्रतं चण्डभानुः ॥ ३६ ॥

कदाचिदपि परैरहतां महतामपि श्रियं विगलयति कालः। तथा हि—

ध्वान्तध्वंसनदीक्षितः प्रविलसत् पद्मौघसम्वीक्षितः
कोकैः सादरमीक्षितः सकरुणं यः सर्वदा भिक्षितः।
ध्वान्तैः संप्रति तक्षितः प्रविगलद्भाभिर्न चालक्षितः।
सोऽप्यस्ताचलकुक्षितः परिपतन् लोकैरलं लक्षितः ॥ ३७ ॥

(पद्मबन्धोऽयम्)

अहो महोनिधिरपि महोदधौ मग्नः, पुरुषायुषजीविनां जीविनां जीवने विविधोद्योग[४] इति परमाद्भुतम्। अन्यदप्यद्भुतं पश्यत [दरीदृश्यते स्म][५]। एते किल—

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१. प्रसूनो V

२. नगजात V

३. मौसद् KLSV (झ> स). Only G has retanied the orignal reading.

४. विविधो योग K, विधेष V (totally corrupt), विविधोधग L.

५. The MS G has the reading पश्यत whereas all others (KLSV) have an entirely different reading : दरीदृश्यते स्म, a fact which again corroborates that the MS G forms an entirely independent group by itself whereas all others belong to a separate group. This दरीदृश्यते स्म is clearly borrowed from the sentence following the verse No 38 below.

चञ्चच्चञ्चलचञ्चरीकचलनप्रोद्भूतकम्पोद्दलत् [°द्दलत्]-
पत्रस्त्रस्तमरन्दबिन्दुमिषतः पद्मावली रोदिति।
पत्यावस्तमिते निजे, निजपतावभ्यागमोद्भावनाद्[त्]
तस्मादेव मिषादियं कुमुदिनी हर्षाश्रु संमुञ्चति॥ ३८॥

अहो महोद्योतद्योतितदशदिङ्मण्डले त्रयीमयमण्डलेऽ[१]स्तसमयमनुवर्तमाने वर्तमानेषु जगति वस्तुषु किं किं नाद्भुतं दरीदृश्यते स्म। तथा हि—

सन्ध्या दर्शयतेऽनुरागमधिकं कामं द्विजानां गणः
संप्राप्याशु निवर्तते किमु नभः ताराश्रुभी रोदिति।
कोकाः शोकसमाकुलाः कमलिनी मालिन्यभावं गता
वह्नावाविविशुस्त्विषः सवितरि प्राप्तेऽस्तपृथ्वीधरम्॥ ३९॥

अन्यच्च। मलिनानां प्रसरणावसरः संजातः, अन्धतमसोलूकखलाखुसर्पचोरकुलटारिवंग[-वर्ग]प्रभृतीनाम्। अन्यच्च अयुक्ततरम्—

पुष्करमगाधमाप्तौ तरणीसंचालितौ करौघेण।
प्राप्तावपि परपारं तीरे संमज्जतुर्न तद् युक्तम्॥ ४०॥

अहो सहसा महसां निधिरपि कालाजगरेण निगीर्णः। कज्जलार्णवप्रवाह इव प्रसृततमः तमःस्तोमः। दैवादुद्भूतदशा इव दशादीपा अपि[२] स्वानुरूपतमं तमःसंघातं[३] घातयितुमुद्यताः समभवन्। तदाहमेवं मन्ये—

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१. The expression त्रयीमयमण्डले is found only in MS G and is mising in all others.

२. An editorial reconstruction. All MSS uniformly read दैवादुद्भूतदशादीपा इन

३. तमः संघातयितुं G (one घातं dropped due to *haplography*).

चरमाचलशिखराग्रान्निपतन् संचूर्णितः सहस्रांशुः ।
तद्गात्रसूक्ष्मखण्डा दीपव्याजेन राजन्ते ॥ ४१ ॥

अहो महतामपि अनुचितारम्भ[१] संभावनयाऽनया अपगमापायभाजां भाजालरहिततारतम्यता भवत्येव । यतश्च–

वेदत्रय्याकलितः कमलभवाद्यादिदैवतैर्वन्द्यः ।
पतति प्रसंगवशतो वारुण्या भानुमान्, कथं नान्यः ॥ ४२ ॥

ततश्च निजं साध्यं विधिं समाप्य, बहुतराभ्यासतत्पराः तदर्थविचारणासमर्था विद्यार्थिसार्था मुहूर्तमात्रं शास्त्रमाकुलयामासुः[२] । काशीं स्तुवन्तोऽप्यूचुः–

अनेकप्रासादोपरि गृहसमाबद्धविलसत्
पताकासंयुक्तो दिवि लसति दीपावलिगणः ।
तमःस्तोमप्रध्वंसनविधिनिबद्धादरभराद्
भवत्सेवां देवा दधति किमु सद्रत्ननिचयैः ॥ ४३ ॥

यदीयप्रासादस्थितशिशुजनोन्मुक्तसुगुणाः
गता वातोज्जीवाः प्रकृतिमुखराः स्वः[३] प्रतिदिवम् [दिनम्][३] ।
समाख्यातुं काशीपुरवरनिवासी जनगणः
समायातीवाशु स्फटिकगिरिवप्रं सुविपुलम् ॥ ४४ ॥

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१. अद्भुवितारंभ KV

२. Folio 29b of the MS G ends here. The next folio (30 ab) is entirely missing in this MS. Hence the text upto the verse 56 + the following paragraph in prose (p.122) has been resnstructed only on the basis of the rest of the (less reliable) MSS.

३. सं L स्यं (मुखरास्यं) KV. If we presume प्रकृतिमुखरास्याः as correct reading, प्रतिदिवम् (towards heaven) would suit the context. वातोज्जीवाः = kites.

शरद्धन[१] घनावलीतुलितकान्तिहर्म्यावली-
समुच्छलनलालितो जयति वैजयन्तीगणः ।
परिश्रमपरिभ्रमद्रविरथोद्वहद्वाजिनां
भ्रमच्छ्रम[२] निवारणं किमु करोति संवीजनैः ॥ ४५ ॥

यदुपरिवलभीषून्मुक्तसंयत्रधारा
जलभरपरिसारा भानुमत्सप्तसप्तीन् ।
जवगमनपिपासून् तोषयत्याशु नूनं
श्रमजनितसुखेन [मुखेन ?] व्याकुलास्यो [°स्यान्] क्षणेन ॥ ४६ ॥

शशभृदुपलबद्धाः कुट्टिमागारभूमीः
शशिकरपरिरम्भस्यन्दिनीः संविलोक्य ।
तरलतरतरङ्गैर्गङ्गया प्लाव्यमानं
पुरमिति जनसंघैर्व्याकुलं संव्यतर्कि ॥ ४७ ॥

उपरिगृहगतानां विघ्नराजव्रतानां,
बुधवरवनितानां वारिदूर्वाक्षतौघैः ।
तपसि[३] शितिचतुर्थ्यामर्घ्यदानेन पुष्टस्
तरलहरिणशावः कष्टमिन्दोस्तनोति ॥ ४८ ॥
यदुपरिगृहभाजां भूरिगोपानसीनां
जनितपरपताकाचीनचीनांशुकेन[४] ।
सततगमनवेगाज्जातसत्स्वेदबिन्दून्
रविरथतुरगाणां[५] प्रोञ्छतीवेति शङ्के ॥ ४९ ॥

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१. शरद्वन KV

२. The saṃdhi has been done by the Editor. The MSS read भ्रमत्श्रम.

३. नभसि K. तपस् (= the month of Māgha) is preferable because in this part of India the गणेशचतुर्थी is celebrated in माघ and not in श्रावण.

४. चीनांमुकेन K चीनांभुकेन V (श > स > म > भ)

५. तुणां (drop रगा) KS

पञ्चाननोत्सङ्गगतो[1]ऽपि नित्यं यस्मिन् सुखं जीवति जीवसंघः ।
मूलं विना देहमहीरुहोऽयं यस्मिंस्तदानन्दवनं चकास्ति ॥ ५० ॥

संमुक्तिवल्लीकलितं समन्तात् सद्वंशजाताश्रितसर्वदेशम् ।
फलं प्रयच्छन् शिवकल्पवृक्षो यस्मिंस्तदानन्दवनं चकास्ति ॥ ५१ ॥

आनन्दकाननमिदं श्रुतिभिश्चानन्दकाननैः कथितम् ।
यद्भवजनतापङ्कं भवजनितापङ्कमपनयति ॥ ५२ ॥

किं वा बहुभिरुपायैरद्वयमाप्तुं द्वयं कुरुत ।
भजत भवं भवनाशनमविमुक्तं मुक्तये श्रयत ॥ ५३ ॥

मलिनान्तःकरणत्वात् पुरुषाणां ज्ञानयोगयोरसिद्धत्वात् ।
यदि न भवेदविमुक्तं स्यात् संज्ञाशब्द एव मुक्तिपदम् ॥ ५४ ॥

यस्यां च—

निजकान्तालंकृतः कान्तालंकृतः[2] कान्ताजनः कामाभिरामरतिरिव, रतिश्च कान्ताजन इव । नानाविधार्थशालिनोऽपि धनिनः कवय इव, कवयश्च धनिन इव । नानालङ्कारशालिनो बुधा विबुधा इव, विबुधाश्च बुधा इव । गङ्गातीरवासिनो हंसाः परमहंसा इव, परमहंसा हंसा इव । विश्वेश्वरार्चनतत्परा देवा मानवा इव, मानवा देवा इव विलसन्ति ।

मुरारिगिरिसंभूता पुरारिजलधिं गता ।
गङ्गेव भाति काशीयं काशी गङ्गेव भासते ॥ ५५ ॥

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१. नतोऽपि L मतोऽपि K

२. KS and V drop the second कान्तालंकृतः (beautifully adorned/made up/ornamented) which has been retained by the MS L only.

यत्र च गङ्गा परमसुषमाभारमुद्वहति गङ्गेव, हरसंगात् सुखमनुभवन्ती गौरी गौरीव। यत्र राजापि तत[त्त]नुः विश्वेश्वरो विश्वेश्वर इव। यत्र च सौन्दर्यादयो गुणाः गुणा इव विलसन्ति।

पतितजडजनानामद्वयानन्ददात्री
भवभवभयदुःखध्वान्तविध्वंसकर्त्री ।
इह जगति शरण्या काऽस्ति धन्या वदान्या
मम हृदयविचारादस्ति काशीव काशी॥ ५६॥

यत्र कान्ताजनस्य वदनानुकारी तुषारकिरणः, तद्गमनानुकारिणो हंसाः, तल्लास्यानुभाविनः शिखिनः, तत्कोमलवचनरचनाकलरवाः कलकण्ठाः, तत्सौन्दर्यानुकारिणी रतिः, तन्नायकप्रेमानुसारिणाश्चक्रवाकाः, तद्गतपटुवचनानुकारी सुरगुरुः, तद्गतकविवचनानुसरणचतुरश्च काव्यः इत्थं प्रतीपमुल्लसति[१]।

सदानन्दप्रदत्वाच्च सदाशिवनिवासतः।
वाराणसि भवत्तुल्यमस्ति ब्रह्मैव केवलम्॥ ५७॥

विगलदमृतबिन्दूद्भासिगङ्गामरन्दं
हरपरिचरभृङ्गं गौरगौरीवराटम्।
नहि विलसति काशी किन्तु संसारसारं
कनकमणिविचित्रं पुष्करं भाति भूमौ॥ ५८॥

सुन्दरेण चरणाम्बुजन्मना कोमलेन करपल्लवेन च।
सुप्रसन्नवदनेन्दुना जगत्-पापतापभयनाशि काशिका॥ ५९॥

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१. The MS G is defective upto this point (cf. note 2 on p. 119) and resumes the text with the letters °सति on Folio 31 a.

विलसदमृतवल्लीमूलकन्दं किमेतत्
किमु शतपथशाखालम्बि सत्पुष्पजालम्।
किमु जनसुकृतानां पूर्वजन्मार्जितानां
परिणतफलमेतच्चाविमुक्तं विभाति ।। ६० ।।

हरिभवनगतानां पूर्वपुण्यान्विताना-
मगणितगुणजालालम्बिवैकुण्ठ[१]लोकः ।
सनसनकसुशोभ[:] स्मारयत्याशु नूनं,
भुवि हरिहरभक्तं चाविमुक्तं क्षणेन ।। ६१ ।।

विषम[२]विषयमूर्च्छाच्छादितो जीवलोकः,
सुतगृहबहुवित्तालाभभावात् सशोकः ।
अतिपरिचयदोषा[३]दन्यसामान्यवेशां,
परिकलयति चित्ते काशिकामाश्रयेण ।। ६२ ।।

विद्यावासपुरीति सर्वविबुधैर्वेदाधिवासस्थली
वेदाभ्यासपरैर्धनार्चनपरैर्लक्ष्मीविलासास्पदम् ।
कामोल्लासवनीति कामिनिवहैर्मोक्षार्थिभिर्मोक्षभू-
रालोकि क्षितिमण्डले हरपुरी पूर्वोत्थपुण्यैरियम् ।। ६३ ।।

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१. नैकुण्ठ KV
२. विशम G
३. दोशा G

भित्त्वा भूमितलानि सप्त सहसा प्रौढप्रभाभासुरो
मन्ये शेषसमस्तमस्तकमणिप्रोद्यन्मयूखव्रजः ।
नानारत्नसमूहभूषितमहासौधावलीविश्रुतां
काशीकामपि काशिकेति पदवीं[१] यातः किमप्यद्भुताम् ।। ६४ ।।

बलिरपि परिणद्धो येन मायागुणेन
स्वयमपि परिणद्धस्तद्गुणैर्भावशुद्धैः ।
निजपतिमभिसर्तुं तं नु काशीच्छलेन
क्षितितलमवतीर्णः कोऽपि वैकुण्ठलोकः ।। ६५ ।।

शक्त्या भूमिपतिः, शिवार्चनविधिर्भक्त्याऽनुरक्त्या स्त्रियः
संसक्त्या निगमेषु भूसुरकुलं, नित्यं विरक्त्या यतिः ।
शुक्त्या वारिधिवीचिभूपरिसरः, साधुः सदुक्त्या परा-
मुत्कर्षा श्रिय [मुत्कर्षश्रिय] मादधाति भुवने, मुक्त्या च वाराणसी ।। ६६ ।।

पतितजडजनानां सेवनं[ने ?] काशिकायाः
यदधिगतमद[ह][२] स्तज्ज्ञानशास्त्रावलोकः ।
निखिलनिगमपाठाभ्यासयोगः स योगः
परिगलितसमाधिः सस्समाधि[३]श्चकास्ति ।। ६७ ।।

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१. पदविं V (a later correction/ corruption from the original पदवी), G, L.

२. प्रदः K, महः n. (= तेजः, splendour) is my conjecture which has all the likelihood of being correct in view of the following pronoun तत् (since महः is a neuter too) and its synonym आलोकः ।

३. The saṃdhi in सस्समाधिः is rather unusual. (Contrast with Pāṇini VI.1.132).

यदपि विमलतीर्थव्रातजातश्चकास्ति
क्षितिवलयविभूषाकारिका काशिकैव।
ग्रहभगणनिशेषा[श-][1] प्रौढभाभासुराङ्गा
नभसि[2] तदपि लोकालोकहेतुर्दिनेशः ॥ ६८ ॥

यत्सौधशृङ्गवलभीगृहसंस्थितस्य,
कान्ताजनस्य मुखकान्तिनिरीक्षणाय।
चन्द्रश्चसन् [चरन्] मुकुरति क्षणदासु नित्यं,
तिर्यक्चरोऽपि चरमाचलचूडचुम्बी ॥ ६९ ॥

यदुच्चकुड्येषु विघट्टिताङ्गनिष्यन्दि पर्वक्षणदासु यत्र।
तत्र स्थिताधौतगुडभ्रमेण पिपीलिका चुम्बति चन्द्रबिम्बम् ॥ ७० ॥[3]

सुरसरिदमृतौघप्लावनात्[4] शुद्धवर्णा,
शिवशशिकरसङ्गोन्मुक्तपीयूषपूर्णा ।
कलिकलुषकलाभिर्व्याकुलानां जनानां,
सकलदुरितवह्नेर्नाशिका काशिकैव ॥ ७१ ॥

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१. निषेषा LV, निषेधा KS, निशेशा G. There is hardly any doubt that the correct reading is निशेश (= moon) compounded to प्रौढ।

२. The grammatical position of नभसि (Locative sing. of नभस् n.) is very problematic. Does the author use this word in Fem. gender assuming that the word नभस् has also a fem. form नभसि/नभसी as सरस् has सरसी ?

३. This verse is missing in the MS G and seems to have been incorporated in the Z group of MSS. It seems to be an independent समस्यापूर्ति - verse since the fourth pāda of this śloka is even today a favourite *samasyā* with the poets of Vārāṇasī):

४. स्नावनात् KS, also V which has later corrected it into प्लावनात्

जननमरणदुःख[१] ध्वान्तविध्वस्तचक्षुः-
परिगतभवभाजां व्याकुलानां जनानाम्।
भयतमसि गतानां पीडितानां समन्ताद्
भवभुजगकराले[ला] काशिका काशिकेयम्।। ७२ ।।

परिकलय पयोधे[धौ] सन्ति नानापदार्थास्
त्वयि निजगतरूपाख्यापने येऽसमर्थाः।[२]
प्रथयति तव कीर्तिं तीरभूमौ निषक्ता
ललितविमलमुक्तासङ्गिनी शुक्तिकाद्या ।। ७३ ।।[३]

सर्वस्वहारिणी त्वं चरतां संसारकानने घोरे।
अनुभव तत्फलमुच्चैरीश्वरशूलाधिरोहणं काशि ।। ७४ ।।

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१. All MSS here read दुरख for दुःख. It seems that the author spellt the word as दुख्ख and out of ख later a र originated.

२. The MS S completely drops this second pāda (त्वयि—समर्थाः)

३. The MS V has a beautiful additional verse on the glory of Kāśī written on the margin of Fol. 89 A
काशी विलसति भूतले कैलासादधिकैव।
बिधिहरिहरपरिसेविता भवभवतापहरैव।
भवभवतापहरैव यत्र विलसति सुरगंगा।
शंकरसुन्दरमौलिसारभूषण-जलसंगा।
शंकरसुन्दरमौलिसारभूषणजलराशिः।
स्नानात् सुजनो यत्र भूरि विलसति रविकाशी ।।
(composed in the Kuṇḍaliyā metre of Hindi)

साधुपुण्यनिचयैकराशिका ज्ञानपङ्कजवनीविकाशिका ।
सर्वतो जयति दुःख[१]नाशिका काशिका त्रिभुवनप्रकाशिका ।। ७५ ।।

जीविजन्तुनिवहैकतारिका सज्जनाम्बुजवने विहारिका ।
गाढमोहतमसैक[२]नाशिका काशिका त्रिभुवनप्रकाशिका ।। ७६ ।।

जीवजन्तुजनमुक्तिकारिका मुक्तिपञ्जर[३]चरैकसारिका ।
यां स्तवीति हिमशैलदारिका काशिका त्रिभुवनप्रकाशिका ।। ७७ ।।

चन्द्रशेखररतिप्रदायिका मुक्तिमार्गरचनाविधायिका ।
भक्तवृन्दभवभीतिनाशिका काशिका त्रिभुवनप्रकाशिका ।। ७८ ।।

विषयाशीर्विषसंभवविषमविषव्याकुलो लोकः ।
गङ्गे त्वद्विषपानान्निर्विषतां याति यच्चित्रम् ।। ७९ ।।

गङ्गे त्वद्विषपानाद्विषयविषव्याकुलो लोकः ।
निर्विषतां गच्छति यद् 'विषस्य विषमौषधं' सत्यम् ।। ८० ।।

महिमा हिमाचलभवे भवे प्रसिद्धोऽस्ति, किं कथये ।
त्वद्विषपानात् शूली पाण्डुरुगेवाशु जायते लोकः ।। ८१ ।।

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१. All the MSS here read दुरख for दुःख, cf. the footnote no. 1 on page 126.

२. In Place of तमस् (n.) the author uses here the word तमस and joins if with एक to form तमसैक. There does not appear to be any word like तमस in classical Sanskrit.

३. पङ्कज KSV

पातकं हरतु देवधुनी ते या सुहृज्जनमनांसि धुनीते।
भूषणीयति सदा शिवपुर्या बिभ्रती विधिहरीष[१] [श]वपुर्या ॥ ८२ ॥

यश्च जह्नुतनयातटभूमावुज्झति[२] स्म तनुमाशु विभूमा।
लभ्यते स्म खलु तेन तनूनां शंभुसंगमवशादतनूना [ता ?] ॥ ८३ ॥

हरेः पादाम्भोजे तदनु विधिभृङ्गारकगृहे
जटाजूटे शंभोस्तदनु हिमकूटेष्वधिगतम्।
ततो भूमीलोके वृजिनभयशोकेन कलिते
मदङ्गे तद् गंगे तव विमलवारि प्रसरतात्॥ ८४ ॥

गलद्गरलभक्षणं ज्वलितवीतिहोत्रेक्षणं
फणीफणसहस्रकै[कं] प्रकुरुते विषाभ्युक्षणम्।
सहेत विषमेक्षणस्त्रितयतापदुःखं कथं
यदाशु भवती भवेन्न भवती-त्रितापा[३]पहा ॥ ८५ ॥

खड्गी नन्दकखड्गी वत्सः श्रीवत्सलाञ्छनो भवति।
अधिगङ्गमुज्झितवपुश्चक्रीवान् जायते चक्री ॥ ८६ ॥[४]

तव तरलतरङ्गैर्बिम्बितो भानुमान-
प्यनुभवति बहुत्वं तत्र नो चित्रमस्ति।
जलशिथिलितपङ्कैरङ्कसंस्थः करङ्कः
कथमपि गतकष्टो ह्यष्टधा भावमेति ॥ ८७ ॥

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१. हरीप V (ष > प)

२. बुझझति G वुझति LKSV

३. भव-तीव्र-तापा GLV (a *lectio simplicior* !)

४. This verse (No 86) is totally missing in the MS G.

सदा पङ्काशङ्काकुलिततनुरङ्काधिपतिर-
प्यपङ्कस्ते पङ्कात् प्रभवति करङ्कापि[र्पि] तवपुः ।
तदा संभासं भाविततनुमसम्भावनपरं
परीरम्भाद् रम्भा परिचरति जम्भारिसदने ॥ ८८ ॥

महोदारा तारापरिवृढतुषाराभविसरा
स्थिरा वाराणस्यां स्मरहरसमाराधनपरा ।
दिशां हाराकारा विमलतरनारायणपदात्
पतन्ती त्वद्धारा मम जनन[१]मारात् शमयतात्[२] ॥ ८९ ॥[३]

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१. कलुष V

२. शमयतुं V

३. After this and before the next verse the MSS K and L insert the following गंगा स्तुति—

मुक्तावलिललितं, चिद्रसगलितं, मुनिजनवलितं भयहरणम् ।
मकराधिपवाहं, सागरदाहं, हरति सदाहंकृतिधरणम् ।
भवभवभयजालं, किरतु करालं, तव कीलालं, सुखवरणम् ।
गंगे तव चरणं, मम हृदि शरणं, विलसतु करणं भवतरणम् ॥
काशीपुरवासे, शशिसमभासे, हरमपि दासे पापक्षरम् ।
सगरात्मजवासे, गलितायासे रचिता...... ते विधृत..... ।
तुहिनावलिरंगे, विरचितभंगे, प्रविलसदंगे शशिसंगे ।
जय जय जय गंगे, तरलतरंगे, भवभयभंगे भवसंगे ॥

The *stuti* which is a certain interpolation, seems to have been inspired and composed on the lines of similar *stutis* found in the *Rāmacaritamanāsa* of Tulasīdāsa (cf. भए प्रकट कृपाला, दीनदयाला, कौसल्याहितकारी etc. बालकाण्ड) and elsewher. Only the MS L has handed it down in a somewhat readable form. The version found in K is hopelessly corrupt, hence this difficulty in reconstructing the original.

विशेषविषयावलीविषमसेवनाविर्भवत्-
प्रभूततरपातकावलिविलीनचित्तश्चिरम् ।
भवत्तटकुटीगतप्रकटवासविश्वासतो,
नयामि दिवसानहं समुचितं कुरुष्वाम्ब यत्॥ ९० ॥

अविमुक्ते ददातीह जन्तूनामभवं भवः।
को विश्वसेज्जह्नुसुते भवती प्रतिभूर्न चेत्॥ ९१ ॥

अथ कथमिह काशीलोभतो लीयमानां,
स्थिरतरवररूपां कोऽप्यकूपारपत्नीम् ।
कविवर इह कश्चिन्निश्चयोद्भ्रान्तचित्तः,
समवददथ गङ्गां सिन्धुसंगाय भूयः॥ ९२ ॥

सकलनदनदीनां नायकस्त्वत्प्रतीक्षा-
बहुविलसदनूपः सोत्करूपः किलास्ते।
यमसदनगतानां पाहि सन्तापभाजां
सगरसुतशतानां तापनिर्वापणेन॥ ९३ ॥

इति विविधविबुधजनोद्गीर्णवर्णौघमनुकर्णयन्ती सुरस्रवन्ती सत्वरतर-मानसचरपयोधिमनोरथपरिपूरणायेव विरचितकामोपभोगसुललितवेशा, भानुजा-तरङ्गविरचितकेशा, सीमन्तसिन्दूरायितवाग्विशेषा, विरचितशोणाधरदला,

शरयूप्रवाहप्रावारपा[प]रीवृताननना,[१] नानापत्रावली[२]कलितगण्डकीकल्पितकपोला, पुनः पुनः प्रेर्यमाणा, विलसद्धंसका, उच्चामरैश्चामरैर्वीज्यमाना,[३] नानाविधरत्ननिचयालङ्कारखचितं[ता] तन्मनोरथपरिपूरणाय विलसन्नानाविधावर्ता सागरकृतभूवर्तान्, [-गर्तान्][४] आप्लावयामास। ततः—

कपिलमुनिसुकोपप्रौढदावानलोद्यल्-
ललिततरशिखाभिः प्लुष्टसर्वाङ्गसाराः।
भसितलसितदेहाः सागरा वल्गु गङ्गा-
चरणशरणचित्ता मुक्तिभावं गतास्ते॥ १४॥

॥इति श्रीमत्समस्तशास्त्रपारङ्गमदीक्षितढुण्ढिराजात्मज-साहित्यपारावार पारीणकविताकान्तारकण्ठीरव-सर्वस्वदानदीक्षाविचक्षणश्रीमद्दीक्षित बालकृष्णसूनु-शङ्करविरचिते गंगावतरणचम्पूप्रबन्धे गङ्गाचरणाङ्कः सप्तमः उच्छ्वासः॥

□□□

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१. The MS G drops नना (due to *haplography* induced by the following नाना)

२. पत्रावल्ली **KLSV**, पत्रावलीवल्ली **G**

३. बीज्यमानं **G**

४. गर्तान् is an editorial conjecture which has all likelihood of being correct since वर्तान् does not give here the desired sense.

ग्रन्थोपसंहारः

ऋतुब्रह्मब्रह्माननहरणदेहावनिमिते,
सहोमासे[१] सोमाहनि विशदपक्षे शिवतिथौ।
लसत्काशीशम्भुस्तवननिभृता शंकरकृता,
गता गङ्गाचम्पूर्विमलतरसंपूर्णपदवीम्॥ १ ॥

गंगा-गंगाधरपुरं गंगाधरपदाम्बुजम्।
वर्वर्ति मानसे येषां तदर्थमयमुद्यमः॥ २ ॥[२]

या देवालयजा तथोपवनजा वापीतडागादिजा
कीर्तिः सद्गुणजा च किं चिरमहो भूषायते भूतले?
किञ्चैषा-[किन्त्वेषा]ऽप्रतिमप्रबन्धरचनावैदग्ध्यमुग्धाक्षरा-
संबद्धा कविभिः पुरातनकथेवाकल्पमाकर्ण्यते॥ ३ ॥

सकलगुणभृतायाः स्वर्धुनीसंश्रितायाः
भुवि मम कवितायाः नव्यता नैव दोषः।
त्रिभुवनजनवन्द्या सर्वथैवाभिनन्द्या
स्मरहरणशिरःस्था चन्द्रलेखा नवैव॥ ४ ॥[३]

भुवि मम वाङ्मयबन्धः कुर्वन् सुधियां सुखं जयतु।
गुणखण्डननिपुणानां धियः खलानां सुखं जयतु॥ ५ ॥[४]

॥ शुभं भवतु॥

□ □ □

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१. सहोन्मासे G.
२. This verse in missing in the MS G
३. This śloka is found only in the MSS K and is missing in all the other three, viz. GLV.
४. This last verse is conspicuous by its absence in the MSS G and L.

श्लोकानुक्रमणिका

परिशिष्टम्

Excerpts from the MS No. 24792 of the Vidyāpīṭha
containing the writings of शंकर दीक्षित

[I]

[चेतसिंहराज्याभिषेकवर्णनपरस्य कस्यचिदज्ञातनाम्नो नाटकस्य प्रस्तावनाभागः]
*

यदार्याणां कार्येष्वभिमततमां सिद्धिमवहद्
यदार्द्रं कारुण्यादिव मदजलान्मानितन्निजम् ।
हठात् प्रत्यूहालिं दलयदलिमालामिव महः
समन्तात्तद् दन्तावलवदनमन्तर्विलसतु ॥ १ ॥

भालस्थानलसत्सुधाकरसुधापानप्रसंगोल्लसन्
मोदप्रोज्झितदानपानरचनाकेलिं मिलिन्दावलीम् ।
सिन्दूरारुणकुण्डलीकृतवलत्-शुण्डाग्रभागोत्पतत्-
फूत्कारैस्तिरयन् विनाशयतु वो विघ्नान् स विघ्नाधिपः ॥ २ ॥

*Additional Ślokas on the lower and upper margins (3, 4, 5, 6)–

करालं कंसादेः कुलकुवलयोन्मीलनकरं
कदम्बाग्रात् कूर्दत् कवलितवलत्कालियकुलम् ।
कथंचिन्मच्चित्तं कलयतु महो गोकुलकुले
कुलस्त्रीणां केलीविकलितमनः कामुकतरम् ॥ ३ ॥

विलसति सितरूपा स्वर्धुनी मूर्ध्नि यस्मिन्
सितमपि च हिमांशोर्मण्डनं खण्डमस्ति ।
निदधति हृदि नित्यं योगिनां शुद्धकायं
प्रमुदितमधिसायंकालमन्त [र्म ?] ह्योऽस्तु ॥ ४ ॥

इदं च भवनाटकं सृजति सर्वदा मायया
सहैव समवस्तुभिः सपदि चित्रपात्राकुलम्।
यदीश्वरसुनायकोल्लसितभूमिकाभासुरं
सुरञ्जितसुहृज्जनं जनमुदेऽस्तु तद्वै महः ॥ ५ ॥

नान्द्यन्ते सूत्रधारः–

अलमतिविस्तरेण। (विचिन्त्य) अहो त्रिभुवनमणिमुकुटहीरायमानहरमूर्तिः, सकलजगदुद्धारकारण [भूता][१] निखिलाघततिनिवारण-वारणमुखभवभयहरण-शरणागतशरणकारण-संसारतरणिसरणितारण-दारुणदुरितविदारण-सुरतरंगिणीतरलतरंगविभूषिता वाराणसी नाम पुरी/नगरी।[२] तस्यां खलु श्रीसाम्बसदाशिवप्रसादाविर्भूताद्भुतविक्रमैकनिलयः सकलचातुर्यधैर्यादिगुणानां निवसतिः श्री बलिवंड(द्य) सिंहो नाम राजाऽभूत्। यश्च सकलोर्वीपतिगर्वसर्वस्वसर्वंकषस्वभावसंभावितानेकपुरुषार्थसार्थकीकृतार्थिसार्थनिरर्थकीकृतपार्थकर्ण - शिविनलनहुषययातिमान्धातृचरितः–

यस्य प्रौढ़प्रतापोर्जितगतिविजितस्तेजसां राशिदर्क-
स्ताम्य[मज्ज][२]त्यन्तःसमुद्रं भ्रमति च परितो दिङ्विमूढः (sic) समन्तात्।
यत्कीर्तिस्तोमसोमस्त्रिभुवनमखिलं पूरयन् स्वप्रभाभि-
स्त्रासात् संक्षीयमाणं विधुमपि धिनुते स्वप्रकाशार्पणेन॥ ६ ॥

तस्य च तनूजः–

अस्ति क्ष्मापालमौलिस्थलमुकुटलसद्रत्नरश्मिप्रकाश-
ज्योत्स्नापानप्रकामोल्लसदलसचलत्खड्गधाराचकोरीम्।
नाना वैरिप्रतापज्वलदनलकणप्राशनोन्मीलिताक्षीं
नित्यं तन्वंगि[प्रीत्या वि-]तन्वन्[२] जयति जनसुहृच्चेतसिंहः क्षितीन्द्रः ॥ ७ ॥

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१. The reading भूता was later substituted by the subsequent long drawn compound extending up to वाराणसी नाम.

२. These are alternative readings suggested by the scribe (or the auther) either over the line or on the margin (पुरी/नगरी, ताम्यति/मज्जति, तन्वङ्गि तन्वन्/ प्रीत्या वितन्वन्).

शत्रुध्वान्तनिवारणैकतरणिस्त्रैलोक्यचिन्तामणि-
धर्माराधननित्यबद्धसरणिः प्रोद्यद्यशोधोरणिः ।
भूमीभूषणभूतभूमिपशिरोभूषामणिः शोभते
स श्रीमानिह चेतसिंहनृमणिस्तेजो विशेषारणिः ॥ ८ ॥

यत्तेजः सवितावित्ता भुवि सुविख्यातः कियानंशुमान्
इत्येकः प्रतिमासमाससविधिः कुर्वन्नपूर्वं रविम् ।
बुद्धं बुद्धिमतानतावदपि यद्धात्रातिमात्राखिल-
प्रत्यर्थिप्रलयेन येन सकलानेषः पुनर्जेष्यति ॥ ९ ॥

यद्दानच्युतवारिपूरितपयःपायोधिनाथोदित-
श्रीमद्धामयशः प्रकामशशिनः प्रोद्दामवामश्रिया ।
दृष्ट्वापत्यमसत्कृतं विधुमयः कुर्वन्निवार्तस्वरान्
अम्भोधिर्बडवानलच्छलतया साधिः समुज्जृम्भते ॥ १० ॥

यद्दानद्रविणादरप्रतिसरप्रागल्भ्यलब्धाधिक-
भ्रान्तिः [ग्लानिः] को न सदोनतां श्रयति यद्देवस्तदेवं शृणु ।
सन्तानस्तरुतामुतापि जलजत्वं श्रीः सचिन्तामणि-
र्ग्रावत्वं सुरगौः पशुत्वमचलत्वं रोहणः शोभनः ॥ ११ ॥

तस्य प्रतिनृपतिमनोरथार्णवनिवारणवेलायां पौरस्त्यदाक्षिणात्य-पाश्चात्यौत्तरदेशजातपालननैपुण्याधिगताधिकतरकीर्तयः स्वस्वदेशोद्भवविशिष्टवस्तुरत्नोपायनपाणयः नृपमणयः संघीभूय आगताः । तैश्च भूसुरकुलकलितैरभिषिक्तः सदसि नानागणितमणिगणघटितसिंहासने तैः परिवृतः ग्रहैः सहस्रांशुरिव समुपविश्य समाजवाजिवस्त्राभरणैः सर्व एव सभाजिताः । ततश्च विप्रवनीपकनटभटगणिकागायकनग्नकादिष्वर्थिसार्थेषु कनकवस्त्रावरणविविधभाण्ड-स्थापकादिकलितललितसिन्धुवाह्लीक-आरट्टवनायुजवाजिजातं यथाभिलषितं कल्पतरुरिव समकल्पयत् ।

ततश्च 'श्रीमदवसानसिंघ मौलिमन्त्रिवर्य श्रीमद्भाईरामकलितः'[३] मामाहूयाज्ञप्तवान्—

३. It looks like that this portion has been sought to be deleted later since the letters श्रीमद and कलितः are marked with three horizontal lines across the letters.

रे सूत्रधार मुकुटस्फुटमत्र किञ्चित्
त्वं नाटकं रचय शान्तरसप्रधानम्।
गंगा-गिरीश-गरुडध्वजचित्रवेशं
ब्रह्मानुभूतिकलितं कलितं तु नाशि ॥ १२ ॥

तद् गृहिणीमाहूय पृच्छामि।

(नेपथ्याभिमुखमवलोक्य)

गेहिनि इतस्तावत्।

(प्रविश्य)

नटी—एसम्हि गेहिनी। किंणु ख्खु अपूब्बं कज्जं जेण मज्झण्ण संझा सामग्गी संवादणबावडाये मए णत्थि बालअस्स थणं वि दादुं ओआसो। तुमं उण पुणो पुणो हक्कारेसि।

सूत्रधारः—प्रिये न श्रुतस्त्वयाद्यतनवृत्तान्तः ? अपि च मध्याह्नसंध्यासामग्रीव्यग्रा ग्रामीणवृत्तयः, वयं पुनर्महीपाललीलानुग्रहवृत्तयः।

नदी—ता कहेदु अज्जो वुत्तन्तम्।

सूत्रधारः—(सर्वमप्युदन्तं कथितवान्)

नटी—कोसो अवसानसिंह का(को)सो मौलिमन्त्रिवरो भाईरामः ?

सूत्रधारः—प्रिये न श्रुतस्त्वया त्रिभुवनविख्यातोऽवसानसिंहः मौलमन्त्रिवर्यः भाईरामश्च। यश्च—

आशैशवात् समभिसेव्य च चेतसिंहं
नानोपचारचरणैः करणैः सुखानाम्।
तद्राज्यलाभहितसंहितचित्तवृत्तिः
तत्कल्प एव समभूदवसानसिंहः ॥ १३ ॥

श्रीमद्दक्षिणदाक्षिणात्यकुलभूभूमीसुराणां वरः
कारंजाख्यपुरे पुरा समभवद् यत्पूर्वजानां स्थितिः।
तन्नाम्ना विदितो हितोपकृतिमान् चातुर्यचिन्तामणि-
र्भाईराम इति प्रकाममुदितो मन्त्राब्धिपारंगमः ॥ १४ ॥

श्रीकीर्तिवर्मनृपतिं गोपाल इव बुद्धिमान्।
श्री चेतसिंहनृपतिं प्राज्यं राज्यमकारयत्॥ १५॥

पुनरपि स एवमुक्तवान् यदयं किमप्यपूर्वरूपकप्रेक्षणकुतूहली राजसमाजः। तत्केनाप्यभिरूपरूपकेण विनोदयितव्यः यथान्यनाटकादिषु विरागः स्यात्, यतः—

शब्देषूद्भटता तथा कठिनता चार्थेषु तत्तद्रस-
प्रोत्कर्षस्फुटता घटेत यदि तैर्भावानुभावादिभिः।
संगीतोज्ज्वलता तथा मधुरता कंठेऽप्यलंकारिता-
लंकारेषु तदेव हाटकमिव स्यान्नाटकं नाटकम्॥ १६॥

नटी—अहो गुरुओ क्खु एसो अपेक्खिद बहुसंभारो भारो तु मंडण अणुदिणं गुणबुज्झअं जणं एव्व खोजन्तो मज्झंणो सह दुल्लहदा वड्ढिदोत्तमर्णसंपदो संपदं जेव्व उआसीणो णडसमाजो कथं राजसहं [हां] अणुरंजिस्सदि अज्जो ?

अथवा—

णो जेण पेक्खदि गुणं गुणिनो महीसो
णो तेण संफुरदि धीफुरधीहतंदा॥
पत्तोदये दिणअरे गुणसंपदाये
सोहन्ति फुल्लकमलांइ न जामिनीषु॥ १७॥

सूत्रधारः—(स्मृतिमाभिनीय सानन्दम्)

प्रिये, श्रूयताम्। अस्ति किल दाक्षिणात्यकुलकमलमुकुलविकासभास्करेण भारद्वाजगोत्रजलनिधिसमुत्पन्नकौस्तुभेनेव संतोषितश्रीपतिहृदयेन समस्तविद्वज्जनगर्वसर्वंकषसर्वस्वदानदीक्षाविचक्षणश्रीमद्दीक्षित-बालकृष्णतनूजन्मना अधिगतसमस्तविद्याविनोदानन्दितसकल - विद्वज्जनेन आनन्दवनवास्तव्येन मत्परिचर्यागुणसंतोषजनितप्रसादेन श्रीमद्दीक्षितशंकरेण नाटकमेकं समर्पितमस्ति, तदभिनेतव्यमिति।

नटी—उज्जउत्त, अत्थि तारिसी सामग्गी जेन तत्प्रकरणं णच्चेदि अज्जउत्तो, सअलसहामहाजनो अणुरंजीअदि।

सूत्रधारः—भवत्येवात्र प्रमाणम्।

नटी—(सगर्वम्) कधं विअ ?

सूत्रधारः—शृणु प्रिये—

गायन्ति यच्च विवदन्ति वदन्ति यान्ति
नृत्यन्ति यत्किल पतन्ति तथोत्पतन्ति।
संताडयन्ति लडयन्ति विडम्बयन्ति
तत्सर्वमेव ललितं ललनाजनानाम्॥ १८॥

तत्त्वद्दर्शनविलोकनवचनप्रणामनृत्यगीतादिचातुरीधुरीणतयानुरञ्जितोऽयं महाजनसमाजः नाटकं बहु मंस्यते।

नटी—(सहर्ष) अज्जउत्त ता किं मण्णच्चं कादधं (?)

सूत्रधारः—अथ किम्। आदिश्यतां वर्णिकापरिग्रहाय शैलूषजनश्च किल। प्रभाते प्रवर्तिष्यते रंगसागरः।

नटी—अच्चरिअं २ ! अज्जउत्तं एदे उण तु अहिअ अठ्ठिदं जाणिअ सज्जीहोदि सैलूसजणो कोवि ब्रह्मर्षिः, कोवि देवर्षिः, कोवि राजर्षिः केवि अपोत(?तपोवन-)वासिजनाः, केवि अन्तेवासिजनाः, केवि सुहृदः सज्जिय वज्जीअन्दि म (?) अंगाः। एसो तत्कलकलेहिं पूरिदो रंगो।

सूत्रधारः (विलोक्य, सहर्षम्)—

भूपालमौलिचन्द्रं दृष्ट्वाऽसौ रंगसागरो वृद्धिम्।
प्राप्तः सम्प्रति पूर्णां, सज्जीभव सत्वरं त्वमपि॥ १९॥

नटी—एसम्हि सज्जा। आणवेदु अज्जउत्तो।

सूत्रधारः—गीयताम्।

नटी—जहा आणवेदु अज्जउत्तो। एसो बरिसा रिदू।

सूत्रधारः—प्रिये संप्रति ललिततरनवजलभरनिभृतजलवहविमुक्तवारिकणगणकलितललितनवनीपवनविकसत्कुसुमसमूहमिलदलिकुलकम्रतममञ्जुमञ्जीरसिंजितमंजुलगुञ्जारव - पुञ्जम्। विदलन्नवकनककेतकद्रोणकोणविगलितपरागपुंजपिंजरितनृत्यन्मयूरकुलानेककेकाकोलाहलाकुलितदशदिगन्तरालालंकृतभुवनतलं विलसति। तथा च—

नवपल्लवकृतमाला सज्जघना मंजुलकुजा[चा]ग्रा।
अधिकाननरोचिष्णुर्वर्षा वनितेव हर्षमावहति॥

तर्हि को विलम्बः, गीयताम्।

नटी (गायति)—

जिमि जिमि बरिसइ मेहो णेहो कंताण जासु हिअएसु।
तिमि तिमि पाउस दिअहे पसरदि नीरम्मि णेह बिन्दुव्व॥ २०॥

झंझामारुद्दणच्चिवदणी वाणच्चद मोर समुन्नद गीवा।
मंडुअतो अजणो जणि पीवा आवइ पाउस रे जण जीवा॥ २१॥

सूत्रधार—प्रिये, साधु गीतम्। यत् किलायं—

श्रृंगारहास्यरसमिश्रितचित्तवृत्ति-
श्चित्रं सितासित इव प्रविभाति रंगः।
मायाविलासलसमान इवात्मभावो
भावो भवे यदि भवेदभवो भवे स्यात्॥ २२॥

ततश्च—

जटामुकुटमण्डिता ललितमौञ्जिबन्धावृताः
कुशाक्षवलयोत्कराः कलितकृष्णचर्माम्बराः।
ब्रुवन्त इह सत्कथाः विबुधदीर्घिकायाः पथा
गताश्च सनकादयस्तदलमत्र न स्थीयताम्॥ २३॥

(इति निष्क्रान्तौ)

॥ प्रस्तावना ॥

ततः प्रविशन्ति यथानिर्दिष्टाः सनकादयो ब्रह्मर्षिदेवर्षिराजर्षिसंघाः सान्तेवासिनः ससखायः॥

(एतावन्मात्रं प्राप्यते)

[II]

[द्वितीयग्रन्थस्य (कस्याश्चित् चम्प्वाः ?) कानिचित् पद्यानि]

Beginning (Folio 5a) : (The first 44 ślokas are missing)

पुनरपि कश्चित् वारिणो विषमकारित्वमवेक्ष्याह-

तव दर्शनमविदर्शनमिह सितमसितं तनोति संगेन।
गंगे जलं यदंगे पतितमपतितं जनं कुरुते ॥ ४५ ॥

कश्चित् कृपालुत्वमवेक्ष्याह–

गुणैही(र्हीं) नं दीनं पदकमललीनं गिरिभवे
भवौघैः प्रोद्विग्नं सततमनभिज्ञं च यदि माम्।
कृपालेशावेशाद्विकलितकटाक्षैः कलयसे
जगन्मातः प्रातः कमलमुखि नातः परतरम् ॥ ४६ ॥

तेषु च कश्चित् कविरलंकारस्यापि भ्रान्तिहा(का ?)रित्वमवेक्ष्य गंगामस्तुवत्-
पयःपूरभ्रान्त्या क्षुधिततरहंसैरधिगता (cf. GAC ४.५०)

कश्चित् कविर्भागीरथ्या नानात्वभावस[म]भिसंभाव्यमानः शब्दालंकारमयेन पद्येनास्तुवत्–

वशीकरणमौषधं ललितमुक्तिवामभ्रुवाम् (cf. GAC ४.५२)
दुरिततरुदारुदारणकारणमेतत्तवाम्बुकरपत्रम् ।
चित्रं पवित्रमेतत् पुण्यतरुं पल्लवैश्च सन्धत्ते ॥ ५० ॥

तदनु ततो ज्यायान् रामचन्द्राभिधानः अस्तवीत्-

शोभाविभ्राजि भूभृत्तटभुवमभितः शोभितं भाग्यभाजां
भक्तानां भुक्तिमुक्तिप्रभुविभवमतो भावितं भूतिमद्भिः ।

भूसंभूतप्रभावं भवशिरसि विभाभासितं तद्भवत्या
भूयोभव्याय भव्याकृति भवतु भवध्वंसि निर्दम्भमम्भः ॥ ६० ॥

तत्र तेषु कश्चन महर्षिः गंगातटनिकटस्थितं दाम्भिकं गौडपण्डितं वकं चावलोक्य तं प्रति (त्य ?)प्रस्तुतालंकारोक्त्या प्राह-

यदा (सदा) मौनं धत्ते विमलतरवर्णेन कलितः
पदं मन्दं मन्दं रचयसि बकालीपरिवृढः ।
यदा दीनं मीनं न हरसि नवीनं किल तदा
भवन्तं कः सन्तं न वदति हसन्तं द्विजवरान् ॥ ८७ ॥

ततः सर्वे महर्षयः स्वं स्वं माध्याह्निकं कर्म समवसाय्य त्रिगुणस्वरूपत्वादादावेव कृतसमस्तदुरितावलिभंगां गंगां स्तुवन्ति स्म ।

। इति प्रथमोच्छ्वासः । (Fol. 8a)

End :

सुरभीयुतं यमुनातटे कृतशेखरे शिखिबर्हिणम् ।
धरणीधरं गिरिधारिणं शरणप्रियं चरणप्रियम् ॥ १९ ॥

परदारणं वरवारणं भवकारणं भवहारिणम् ।
हतवारणं रिपुमारणं निजतारणं व्रजसारिणम् ॥ २० ॥

हयमारकं वकदारकं हतपूतनं ह्यघदारकम् ।
निशिगामिनं युवतीप्रियं मरमर्दनं निजरञ्जनम् ॥ २१ ॥

शुकसेवितं सनकप्रियं शरणागतं कृतरक्षणम्
कलितांगनं कविभञ्जनं जनरञ्जनं भजताज्जनः ॥ २२ ॥

कमलापतिं रमणीरतिं समतायुतं जनजीवनम् ।
यदुनायकं रिपुपावकं व्रजबालकं हतदावकम् ॥ २३ ॥

(Fol. 21b)

[III]

[कवेस्तृतीयायाः कृतेः (चम्प्वाः?) केचन अंशाः]

Folia numbered by the Editor

Begining (Fol. Ia) : (The first 40 ślokas are missing)

अपि च–

बाढं प्रौढप्रतापानलबहलमिलज्ज्वालमालावलीढः etc. ॥ ४१ ॥

(cf. GAC २८)

प्रोद्यद्यत्तरुणप्रतापतपनोत्तापादिवायं रविः
पानीयैः परिपूरितात् क्वचिदहो धाराधरानन्तरा।
कृत्वा याति निमज्य तिष्ठति चिरं वार्द्धौ पयोजैः समं
सख्यं संतनुते करैरनुदिनं पानीयमाकर्षति॥ ४२ ॥

प्रोद्यत्-श्रीबलिवंडसिंहयशसां स्तोमेन सोमो जितः
सूर्योऽपि प्रसभं विवर्द्धितपरोत्तापः प्रतापेन च।
मन्ये पर्वणि तुल्यदुःखजनितस्नैहैकबद्धस्पृहा-
वेतौ मन्त्रयितुं परस्परमहो नो चेत्कथं संगतौ॥ ४३ ॥

दारितारिपृतनावरमुण्डप्रोच्छलद्रुधिरपूरितकुण्डः
कुण्डलीन्द्रविलसद्भुजदण्डः काशिकापुरनृपो बलवण्डः॥ ४४ ॥

धर्मशास्त्रविलसच्छुभपण्डो मण्डलाधिपतिषूद्धतदण्डः
कर्णभूषणविभूषितगण्डः पुण्डरीकनयनो बलिवण्डः॥ ४५ ॥

वारितोद्धतविवादवितण्डः कीर्तिखण्डजितसत्शशिखण्डः
तीर्थराजपतिमर्दनचण्डः काशिकापुरनृपो बलिवण्डः॥ ४६ ॥

यवनपतनपातक्लान्तकाशी निवासी
जन इह नहि वस्तुं गन्तुमेव क्षमः स्यात्।
कथमपि बलिवण्डो विन्ध्यवत् स्थैर्यशाली
यदि न भवति वेगादन्तरा चान्तरायः ॥ ४७ ॥

सोऽयं समुत्तार्य च राज्यभारं सुतौरसं वीक्ष्य गुणौघसारम्।
निधाय तस्मिन् निजभारमारादन्यं विचारान्तरमाचकार ॥ ४८ ॥

सन्नीतिरीतिगतिचुम्बितचित्तवृत्ति-
दैवासुरं कलिमहर्निशमाकलय्य।
भूमण्डलं कियदिदं भुजदण्डयोर्मे
संरक्षणाय किमितीव दिवं जगाम ॥ ४९ ॥

ततः, यश्च सुकृते एव कृतरतिर्न दुष्कृते, चाप एवं बद्धमुष्टिर्न वितरणे, मृदुर्वचस्येव न समरभूमौ, लोभवान् कीर्ताविव नार्थे, भीतः पापात् न शत्रुतः, कामी निजकामिनीष्वेव नापराङ्गनासु, युधिष्ठिर इव युधि स्थिरः, उन्मूलितशल्यः सत्यवाक् च, भीमसेन इव उद्धृत-बन्धुभारः बाहुबली च, अर्जुन इव धनुर्विद्यायां संपादितप्रतिज्ञश्च, नकुल इवोत्तमहयारोहकुशलः खड्गयुद्धविशारदश्च, सहदेव इव सकलशास्त्रवेत्ता पालितगुश्च, सकलजीवलोकपरायणः, त्रिवर्गसमासक्तविस्पष्टमोक्षधर्मराजधर्मरचनानिपुणः। तस्य तनूजनिः—

अस्ति क्ष्मापालमौलिस्थलमुकुटलसद्रत्नरश्मिप्रकाश-
ज्योत्स्नापानप्रकामोल्लसदलसचलत्खड्गधाराचकोरीम् ।
नाना वैरिप्रतापज्वलदनलकणप्राशनोन्मीलिताक्षीं
नित्यं प्रीत्या वितन्वन् जयति जनसुहृच्छ्वेतसिंहः क्षितीन्द्रः ॥ ५० ॥

Middle (Fol. VIII a.), A new Ucchvāsa :

अथ विजयदशम्यामेव विष्णुवृक्षयोगे
सकलरिपुजयार्थं संप्रतस्थे बलौघैः।
दिगधिपतिवरांशैराशु संभूषितांगे
विरचितविजयश्री रामवच्छ्वेतसिंहः ॥ १ ॥

अथ नरपतिधुर्यो धैर्यवान् धीरगण्यः
प्रचितवरपुण्योऽजिह्मपद्माहिनीशान्।
निजनिजमथ सैन्यं सज्यतां रज्यमानं
सितचपलपताकं विद्विषो निर्जयाय॥ २॥

विकसितवरचेताश्चेतसिंहः स्वभृत्या-
नदिशदखिलसैन्यं स्वीयमाशोभनीयम्।
अगजगजतुरंगस्यन्दनप्रौढपत्ति-
प्रभृतिसमरयोग्यं कल्पतामल्पकालात्॥ ३॥

प्रचलत्तुरगक्षुरसंक्षुभितक्षितिपक्षिततिक्षणलक्षगुणा ।
समुदञ्चदमन्दचलत्सुरजः प्रतिरोधितभानुकरोष्णगुणा॥ १७॥

यदुद्धतासिधारयारयात् खिलीकृताखिला
बिलानि मार्गती सती कुमार्गमार्गगामिनी।
विलीयते स्म वाजिनी नवाजिराजिराजिता
धरातले नदीजले हिमाचले तथाऽनले॥ २५॥

End (Fol. X a) :

प्रतापहुतभुग्विभुः किल विभाति भूमीपते-
र्यदिन्धनगताः [‿ –]कति न साम्प्रतं शत्रवः।
ज्वलन्ति ककुभां मुखेष्वथ पयोधितीरं गताः
वसन्ति न नमन्त्यतः परिपतन्ति पाथोनिधौ॥ ३१॥

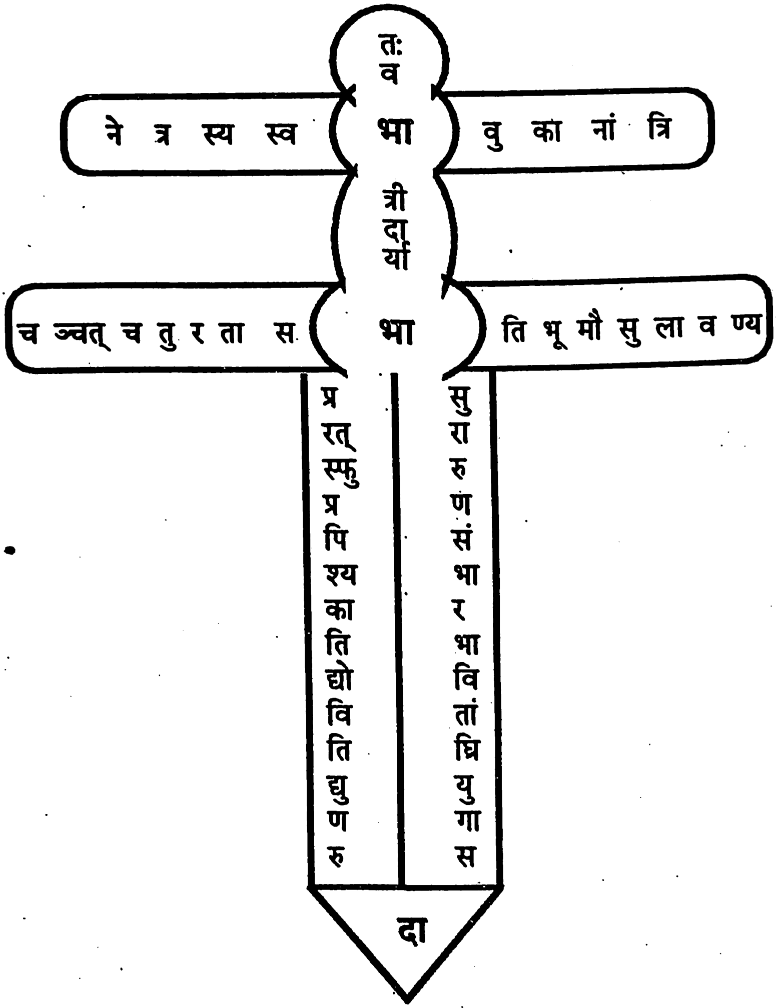
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□□□

खड्गबन्धः

(उच्छ्वास ५, श्लो० ३४—३५)

पृ० ५७



भासुरारुणसंभारभावितांघ्रियुगा सदा,
दारुणद्युतिविद्योतिकाश्यपिप्रस्फुरत्प्रभा ।
भाति भूमौ सुलावण्यचञ्वत्चतुरता सभा,
भार्या दात्री भावुकानां त्रिनेत्रस्य स्वभावतः ॥

शरयन्त्रबन्ध (A variety of तुरगबन्ध)

(उच्छ्वास ३, श्लो० ३)

पृ० ३१

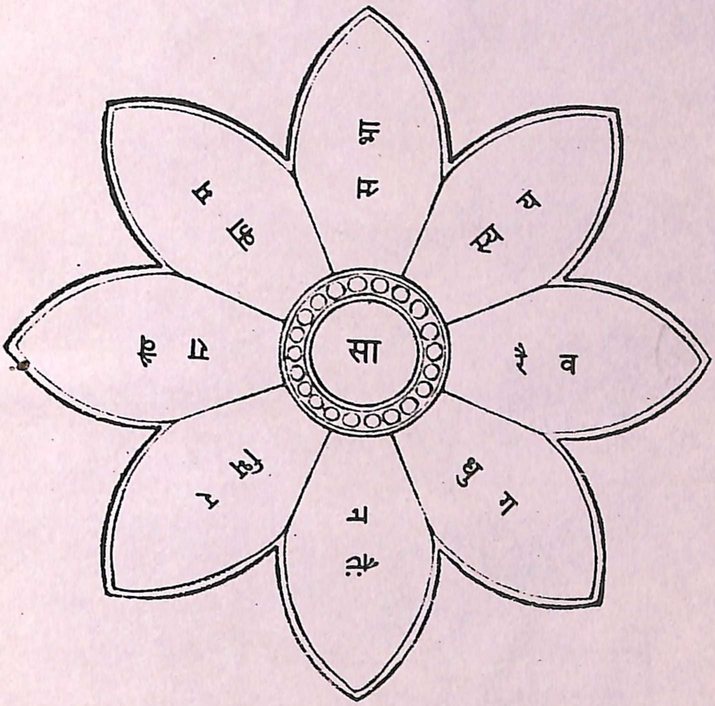
पू	त	ना	मा	र	ण	ख्या	तः
त	वा	य	भ	व	तां	मु	दा
गी	त	ना	मा	र	ण	प्री	तः
शि	वा	य	भ	व	तां	स	दा

पूतनामा रणख्यातः तवाय भवतां मुदा ।
गीतनामा रण प्रीतः शिवाय भवतां सदा ॥

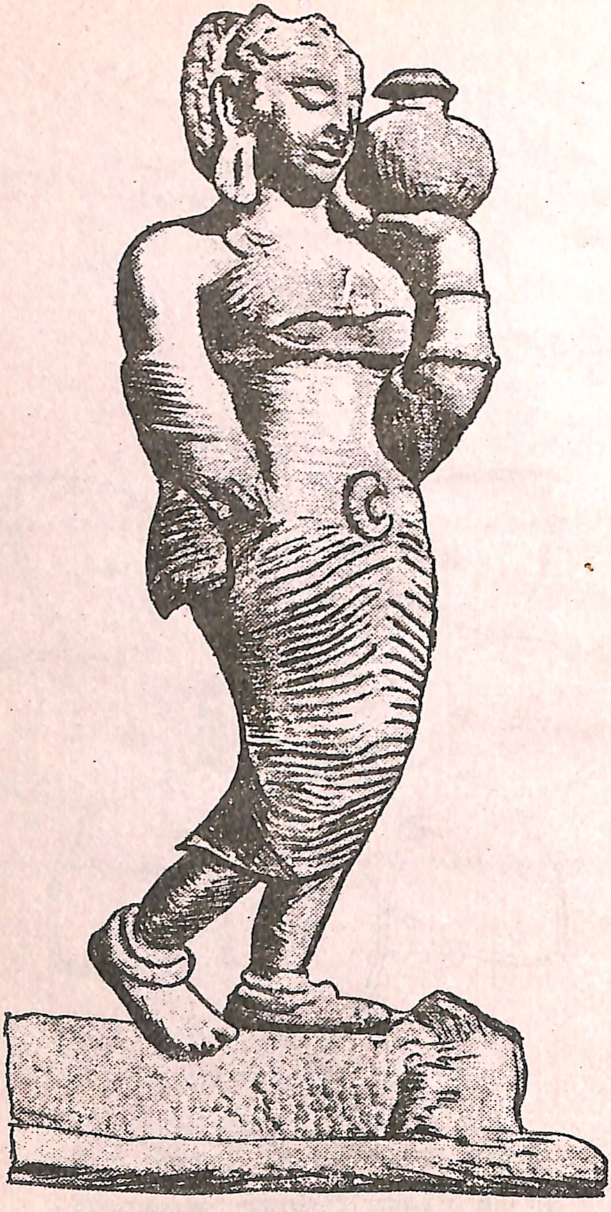
पद्मबन्धः

(उच्छ्वास १, श्लो० १९)

पृ० ५



सा सभा यस्य सारैव वरैः साधुगतैः न सा ।
सा नतै रभिसारा वै वैरासा कामभाससा ॥



मकरवाहिनी गंगा, अहिच्छत्रा, मृण्मूर्ति, गुप्तकाल